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# GREEK GRAMMAR

FOR THE

USE OF LEARNERS.

BY E. A. SOPHOCLES, A. M.



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## P R E F A C E .

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THE materials, of which this compendious grammar is composed have been drawn from the best sources. The best Greek grammars have been consulted. A few expressions have been taken without any alteration from Andrews and Stoddard's Latin grammar.

The principal tenses, viz. the aorist and perfect active and passive, and future active, are derived immediately from the present, real or imaginary. I have adopted this method of forming them, because, in my opinion, it is natural, reasonable, simple and elegant; because it distinguishes the root (the most essential part of any verbal form) from the termination, and points out the characteristic of each tense, mood, number and person: considerations of no small importance in these days of roots and Sanscrit. The method of deriving one tense from another is a relic of past ages. In those days the Greek verb had thirteen conjugations (viz. ἐξ τῶν βαρυντόνων ῥημάτων, τρεῖς τῶν περισπωμένων, καὶ τέσσαρες τῶν εἰς μι, as the old grammars have it), and the noun was endowed with ten declensions (which have been compared with the ten plagues of Egypt). This arbitrary method, among other inconveniences, very often obliges the learner to go through a series of painful barbarisms in order to arrive at the desired form: thus, in order to determine the 1 aorist passive of δύναμαι, he must enrich the language with ΔΥΝΑΩ, δυνήσω, δεδύνηκα, forms, which no Greek, ancient or modern, ever dreamed of.

Instead of confounding the learner with perplexing rules and chimerical examples for the formation of the 2 perfect and aorist (the number of which, all good Hellenists know, is very small), I have given lists containing nearly *all* the 2 perf. and aor. that can be found in the Greek language.

All the examples given in the syntax of this grammar are taken from classic authors, that is, authors who flourished before the Alexandrian period. Those whose knowledge of the Greek language is confined to the New Testament, or to some Greek writer of the middle ages, will be likely to consider many of these examples difficult.

Yale College, September 22, 1838.



# A

## GREEK GRAMMAR.

### PART I.

### LETTERS AND SYLLABLES.

#### THE GREEK ALPHABET.

§ 1. The Greek Alphabet consists of the following 24 letters:

Figure.		Representatives.		Name.	
A	α	A	a	Ἀλφα	Alpha
B	β β	B	b	Βῆτα	Beta
Γ	γ	G	g	Γάμμα	Gamma
Δ	δ	D	d	Δέλτα	Delta
E	ε	E	ē	Ἔψιλον	Epsilon
Z	ζ	Z	z	Ζῆτα	Zeta
H	η	E	ē	Ἔτα	Eta
Θ	θ θ	TH	th	Θῆτα	Theta
I	ι	I	i	Ἰῶτα	Iota
K	κ	K	k	Κάππα	Kappa
Λ	λ	L	l	Λάμβδα	Lambda
M	μ	M	m	Μῦ	My
N	ν	N	n	Νῦ	Ny
Ξ	ξ	X	x	Ξῖ	Xi
O	ο	O	o	Ὀ μικρόν	Omicron
Π	π	P	p	Πῖ	Pi
P	ρ	R	r	Ῥῶ	Rho
Σ	σ σ final	S	s	Σίγμα	Sigma
T	τ	T	t	Ταῦ	Tau
Υ	υ	Y	y	Ἔψιλον	Ypsilon
Φ	φ	PH	ph	Φῖ	Phi
X	χ	CH	ch	Χῖ	Chi
Ψ	ψ	PS	ps	Ψῖ	Psi
Ω	ω	O	ō	Ὠ μέγα	Omega

These 24 letters are divided into *vowels* and *consonants*. The vowels are, α, ε, η, ι, ο, υ, ω; the consonants are, β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ, τ, φ, χ, ψ.

NOTE 1. *E*, was originally used both as a vowel and as a breathing. It was qualified by the adjective *ψιλόν* *smooth* (*not aspirated*), only when it was used as a vowel. Anciently this vowel stood also for η and the diphthong ει; e. g. αἰθήρ was written ΑΙΘΕΡ.

*H*, was originally equivalent to the rough breathing (§ 4.); e. g. ἥπαρ was written ΗΕΠΑΡ, ἥθμός, ΗΕΘΜΟΣ, ἥδς, ΗΕΔΕ.

*O*, stood also for ω and the diphthong ου; e. g. πῶσχω was written ΠΑΣΧΟ, ἔχουσι, ΕΧΟΣΙ. It seems that there was a time when *O* and Ω were distinguished from each other only by their size: hence the epithets μικρόν *small*, and μέγα *large*.

*Υ*, also was originally used both as a vowel and as a breathing. It was called *ψιλόν* only when it was used as a vowel. As a breathing, or rather as a consonant, it was probably equivalent to the obsolete letter digamma (§ 1. NOTE 3). The modern Greeks still pronounce it like *v* or *f*, in the diphthongs ευ and αυ (§ 28).

NOTE 2. Before the introduction of Φ and Χ, the Greeks wrote ΠΗ for Φ, and ΚΗ for Χ; e. g. they wrote ΕΚΠΗΑΝΤΟΙ Ἐκφάντω, ΕΠΕΥΚΗΘΕΝΟΣ ἐπευχόμενος. Here *H* is equivalent to the rough breathing (§ 1. NOTE 1). ΤΗ, was probably never used for Θ.

They wrote also ΚΞ or ΧΞ for Ξ, and ΦΨ for Ψ; e. g. ΔΕΚΣΑΙ for δέξαι, ΥΠΕΔΕΧΣΑΤΟ for ὑπεδέξατο, ΦΣΥΧΑΣ for ψυχάς.

NOTE 3. The most ancient Greek alphabet had three other letters, which disappeared from it in later times, and were called ἐπισημα *numeral marks* (§ 1. NOTE 5). These are F or Ϝ, Q or Ϙ, and D.

F or Ϝ, Βαῦ *Vau*, or Διγαμμα *Digamma*, (that is *double gamma*, so called on account of its form F), corresponds to the Latin F or V. It is still to be seen in some ancient inscriptions. Some modern philologists imagine they discover the digamma at the beginning of almost every other Homeric word beginning with a vowel, and believe, or pretend to believe, that the omission of it spoils (?) the harmo-

ny of the Homeric verse. It seems however that the ancient Greeks who read, sang, and understood the Homeric poems, did not take special pains to preserve this letter. The mark  $\varsigma$  representing  $\sigma\tau$  must not be confounded with the digamma.

Q or  $\chi$ ,  $\chi\acute{o}\pi\pi\alpha$  *Koppa*, corresponds to the Latin Q. It was probably a deep guttural.  $\mathcal{D}$ ,  $\Sigma\acute{\alpha}\nu$  or  $\Sigma\alpha\mu\acute{\iota}$ , *San* or *Sampi*, was probably sounded like the English *sh*.

NOTE 4. We observe that  $\sigma$  is used only at the beginning or middle, and  $\varsigma$  at the end of a word; as  $\sigma\epsilon\sigma\omega\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$  never  $\varsigma\epsilon\sigma\omega\varsigma\mu\acute{\epsilon}\nu\omicron\varsigma$ . Some editors unnecessarily put  $\varsigma$  at the end of a word compounded with another, as  $\epsilon\iota\varsigma\tau\acute{o}\chi\omicron\mu\alpha\iota$  for  $\epsilon\iota\sigma\tau\acute{o}\chi\omicron\mu\alpha\iota$ ,  $\delta\upsilon\varsigma\tau\upsilon\chi\acute{\eta}\varsigma$  for  $\delta\upsilon\sigma\tau\upsilon\chi\acute{\eta}\varsigma$ ,  $\delta\omicron\tau\iota\varsigma$  for  $\delta\omicron\sigma\tau\iota\varsigma$ .

NOTE 5. The letters of the Greek alphabet are employed also as numeral figures. The first 8 letters denote *units*, the next 8, *tens*, and the last 8, *hundreds*. The obsolete letters (§1. NOTE 3),  $\varsigma$ ,  $\chi$ ,  $\mathcal{D}$ , denote 6, 90, 900, respectively. Observe that the letters denoting units, tens or hundreds, have an accent above. The *thousands* commence again with a stroke underneath. Here follows a table of numerals.

$\alpha'$	1	$\iota\alpha'$	11	$\lambda'$	30	$\nu'$	400
$\beta'$	2	$\iota\beta'$	12	$\mu'$	40	$\phi'$	500
$\gamma'$	3	$\iota\gamma'$	13	$\nu'$	50	$\chi'$	600
$\delta'$	4	$\iota\delta'$	14	$\xi'$	60	$\psi'$	700
$\epsilon'$	5	$\iota\epsilon'$	15	$\omicron'$	70	$\omega'$	800
$\varsigma'$	6	$\iota\varsigma'$	16	$\pi'$	80	$\mathcal{D}'$	900
$\zeta'$	7	$\iota\zeta'$	17	$\chi'$	90	$\alpha$	1000
$\eta'$	8	$\iota\eta'$	18	$\theta'$	100	$\beta$	2000
$\theta'$	9	$\iota\theta'$	19	$\sigma'$	200	$\gamma$	3000
$\iota$	10	$\kappa'$	20	$\tau'$	300		&c.

Examples,  $\alpha\omega\lambda\eta' = 1838$ ,  $\alpha\psi\omicron\varsigma' = 1776$ ,  $\alpha\omega\kappa\alpha' = 1821$ ,  $\varsigma\iota\zeta' = 6017$ ,  $\chi\varsigma' = 96$ ,  $\xi\eta' = 68$ ,  $\psi\pi\theta' = 10789$ .

NOTE 6. There is another method of writing numerals, in which  $I$  ( $\iota\acute{o}\varsigma$  *one*) stands for 1,  $\Pi$  ( $\Pi\acute{\epsilon}\nu\tau\epsilon$  *five*) for 5,  $\Delta$  ( $\Delta\acute{\epsilon}\kappa\alpha$  *ten*, for 10,  $\mathcal{A}$  ( $\Pi\epsilon\upsilon\tau\acute{\alpha}\kappa\iota\varsigma$   $\delta\acute{\epsilon}\kappa\alpha$  *five times ten*) for 50,  $H$  ( $\acute{\epsilon}\kappa\alpha\tau\acute{o}\nu$ , anciently *HEKATON*) for 100,  $\mathcal{H}$  ( $\Pi\epsilon\upsilon\tau\acute{\alpha}\kappa\iota\varsigma$   $\acute{\epsilon}\kappa\alpha\tau\acute{o}\nu$ ) for 500,  $X$  ( $\chi\acute{\iota}\lambda\iota\omicron\iota$ ) for 1000,  $\mathcal{X}$  ( $\Pi\epsilon\upsilon\tau\acute{\alpha}\kappa\iota\varsigma$   $\chi\acute{\iota}\lambda\iota\omicron\iota$ ) for 5000,  $M$  ( $M\acute{\epsilon}\gamma\alpha\iota$ ) for 10000. Here follows a table.



I	1	ΔΠΠ	17	ΗΗ	600
II	2	ΔΠΠΠ	18	ΗΗΗ	700
III	3	ΔΠΠΠΠ	19	ΗΗΗΗ	800
IIII	4	ΔΔ	20	ΗΗΗΗΗ	900
Π	5	ΔΔΔ	30	X	1000
ΠΠ	6	ΔΔΔΔ	40	XX	2000
ΠΠΠ	7	ΔΔ	50	XXX	3000
ΠΠΠΠ	8	ΔΔΔ	60	XXXX	4000
ΠΠΠΠΠ	9	ΔΔΔΔ	70	XXXXX	5000
Δ	10	ΔΔΔΔΔ	80	XXXXX	6000
ΔΠ	11	ΔΔΔΔΔΔ	90	XXXXX	7000
ΔΠΠ	12	Η	100	XXXXX	8000
ΔΠΠΠ	13	ΗΗ	200	XXXXX	9000
ΔΠΠΠΠ	14	ΗΗΗ	300	M	10000
ΔΠΠΠΠΠ	15	ΗΗΗΗ	400	MX	11000
ΔΠΠΠΠΠΠ	16	ΗΗΗ	500	&c.	

## VOWELS.

§ 2. There are 5 *short* vowels, and 5 corresponding *long* ones. The short vowels are,  $\alpha$ ,  $\epsilon$ ,  $\iota$ ,  $ο$ ,  $\upsilon$ ; the long vowels are,  $\bar{\alpha}$ ,  $\eta$ ,  $\bar{\iota}$ ,  $\omega$ ,  $\bar{\upsilon}$ .

The mark ( $\sim$ ) is placed over a short vowel, and the mark ( $-$ ), over a long one. These marks however are necessary only in the case of  $\alpha$ ,  $\iota$ , and  $\upsilon$ , since the letters  $\eta$  and  $\omega$  represent long  $E$  and  $O$  respectively.

NOTE 1. The vowels  $\epsilon$  and  $ο$  are often called *the short vowels*,  $\eta$  and  $\omega$ , *the long vowels*, and  $\alpha$ ,  $\iota$ ,  $\upsilon$ , *the doubtful vowels*. By the term, *doubtful*, we are not to understand that the quantity of  $\alpha$ ,  $\iota$ ,  $\upsilon$ , is uncertain; but that in some syllables these vowels are always long, and in others always short. E. g.  $\upsilon$  in the words  $\vartheta\bar{\upsilon}\mu\acute{o}\varsigma$ ,  $\pi\bar{\upsilon}\rho\acute{o}\varsigma$  *wheat*, is always long; in the words  $\pi\bar{\upsilon}\lambda\eta$ ,  $\delta\pi\acute{o}$ , always short. There are indeed instances where the quantity of these letters is variable; e. g.  $\alpha$  in  $\Lambda\eta\eta\varsigma$ ,  $\iota$  in  $\mu\upsilon\sigma\iota\kappa\eta$ , and  $\upsilon$  in  $\kappa\omicron\rho\acute{o}\nu\eta$ : but we should recollect that the sounds  $E$  and  $O$  also are, in certain instances, variable; e. g.  $\xi\eta\rho\acute{o}\varsigma$  and  $\xi\epsilon\rho\acute{o}\varsigma$ ,  $\imath\mu\epsilon\iota\sigma\eta\tau\alpha\iota$  and  $\imath\mu\epsilon\iota\sigma\epsilon\tau\alpha\iota$ ,  $\epsilon\bar{\iota}\delta\omega\mu\epsilon\nu$  and  $\epsilon\bar{\iota}\delta\omicron\mu\epsilon\nu$ ,  $\bar{\iota}\omega\mu\epsilon\nu$  and  $\bar{\iota}\omicron\mu\epsilon\nu$ ,  $\zeta\omega\acute{\eta}$  and  $\zeta\acute{o}\eta$ .

NOTE 2. In strictness, the Greek Alphabet has but 5 vowels, viz.  $A$ ,  $E$ ,  $I$ ,  $O$ ,  $Y$ . The long vowels differ from the short ones in *quantity*, but not in *quality*.

NOTE 3. When from any cause the vowels  $\epsilon$  and  $o$  are to be lengthened, they are generally changed into the diphthongs  $\epsilon\iota$  and  $o\upsilon$ , rather than into their corresponding long ones  $\eta$  and  $\omega$ . E. g.  $\sigma\pi\epsilon\iota\omega$  from  $\Sigma\text{ΠΕΡ}\Omega$ ,  $\eta\gamma\gamma\epsilon\iota\lambda\alpha$  from  $\text{ΑΓΓΕΛ}\Omega$ ,  $\epsilon\iota\varsigma$  from  $\epsilon\iota\nu\varsigma$ ,  $\acute{\alpha}\kappa o\upsilon\omega$  from  $\text{ΑΚΟ}\Omega$ ,  $\delta o\upsilon\varsigma$  from  $\delta o\nu\varsigma$ , Ionic  $\pi o\upsilon\lambda\acute{\upsilon}\varsigma$  for  $\pi o\lambda\acute{\upsilon}\varsigma$ ,  $\xi\epsilon\iota\nu o\varsigma$  for  $\xi\acute{\epsilon}\nu o\varsigma$ .  $O$  in some instances passes into  $o\iota$ , as  $\pi o\iota\bar{\alpha}$  for  $\pi o\bar{\alpha}$ . In some instances the Ionic changes  $\epsilon$  into  $\eta$ , as  $\beta a\sigma\iota\lambda\eta\varsigma$  for  $\beta a\sigma\iota\lambda\acute{\epsilon}o\varsigma$ ,  $\pi o\lambda\eta\eta$  for  $\pi o\lambda\acute{\epsilon}\iota$ .

$A$  (short) may pass into  $\alpha\iota$  or  $\eta$ , as  $\acute{\alpha}\epsilon\iota$  and  $\alpha\epsilon\iota\epsilon$ ,  $\Phi\text{ΑΝ}\Omega$  and  $\phi\alpha\iota\nu\omega$ ,  $\kappa\acute{\alpha}\omega$  and  $\kappa\alpha\omega$ ,  $\tau\acute{\epsilon}\theta\eta\lambda\alpha$  from  $\Theta\text{ΑΛ}\Omega$ .— $A$  (short) and  $\epsilon$  are frequently interchanged. E. g. The Ionians say  $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$  for  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ ,  $\acute{o}\rho\acute{\epsilon}\omega$  for  $\acute{o}\rho\acute{\alpha}\omega$ ; the Dorians,  $\pi\acute{\iota}\acute{\alpha}\zeta\omega$  for  $\pi\acute{\iota}\acute{\epsilon}\zeta\omega$ ,  $\gamma\acute{\alpha}$  for  $\gamma\acute{\epsilon}$ ,  $\phi\rho\acute{\alpha}\sigma\iota$  for  $\phi\rho\epsilon\sigma\iota$ .—The vowels  $\bar{\alpha}o$  are changed into  $\epsilon\omega$ ; e. g. Attic  $\lambda\epsilon\acute{\omega}\varsigma$  for  $\lambda\bar{\alpha}\acute{o}\varsigma$ , Ionic  $\text{Ἀτρείδεω}$  for  $\text{Ἀτρείδ}\bar{\alpha}o$ . The vowels  $\bar{\alpha}\omega$  also become  $\epsilon\omega$ , as Ionic  $\epsilon\phi\epsilon\tau\mu\acute{\epsilon}\omega\nu$  for  $\epsilon\phi\epsilon\tau\mu\bar{\alpha}\omega\nu$ .— $A$  (long) and  $\eta$ , may be interchanged. E. g. Doric  $\kappa a\tau\bar{\alpha}\chi\acute{\epsilon}\varsigma$  for  $\kappa a\tau\eta\chi\acute{\epsilon}\varsigma$ ,  $\acute{\alpha}$  for  $\acute{\eta}$ , Ionic  $\pi\rho\tilde{\eta}\gamma\mu a$  for  $\pi\rho\tilde{\alpha}\gamma\mu a$ ,  $\phi\iota\lambda\eta$  for  $\phi\iota\lambda\bar{\alpha}$ . We may remark here that the use of  $\bar{\alpha}$  for  $\eta$  is one of the leading peculiarities of the Doric dialect; and the use of  $\eta$  for  $\bar{\alpha}$  is peculiar to the Ionic dialect.— $A$  (long) and  $\omega$  are sometimes interchanged; as  $\kappa\rho\tilde{\alpha}\zeta\omega$  and  $\kappa\rho\acute{\omega}\zeta\omega$ , Doric  $\mu o\iota\sigma\tilde{\alpha}\nu$  for  $\mu o\upsilon\sigma\tilde{\omega}\nu$ ,  $\pi\rho\tilde{\alpha}\tau o\varsigma$  for  $\pi\rho\acute{\omega}\tau o\varsigma$ .

$E$  and  $o$  are often interchanged. E. g.  $\tau\acute{\epsilon}\tau\rho o\phi a$  from  $\tau\rho\acute{\epsilon}\pi\omega$ ,  $\lambda\acute{o}\gamma o\varsigma$  from  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\phi\acute{o}\nu o\varsigma$  from  $\Phi\text{ΕΝ}\Omega$ ,  $\xi\chi\upsilon\rho\acute{o}\varsigma$  and  $\acute{o}\chi\upsilon\rho\acute{o}\varsigma$ ,  $\text{Ὀρχομενός}$  for  $\text{Ἐρχομενός}$  from  $\epsilon\rho\chi o\mu a\iota$ .

$H$  and  $\omega$  are, in some instances, interchanged; e. g.  $\pi\tau\acute{\iota}\sigma\sigma\omega$  and  $\pi\acute{\tau}\omega\sigma\sigma\omega$ ,  $\text{ῬΗΓ}\Omega$  and  $\text{ῬΩΓ}\Omega$ , hence perf. act.  $\xi\rho\acute{\acute{o}}\omega\gamma a$ .

#### DIPHTHONGS.

§ 3. There are 14 diphthongs, of which 7, viz.  $\alpha\iota$ ,  $\acute{\alpha}\nu$ ,  $\epsilon\iota$ ,  $\epsilon\upsilon$ ,  $o\iota$ ,  $o\upsilon$ , and  $\upsilon\iota$ , begin with a short vowel, and 7, viz.  $\bar{\alpha}\iota$ ,  $\bar{\alpha}\nu$ ,  $\eta\iota$ ,  $\eta\upsilon$ ,  $\omega\iota$ ,  $\omega\upsilon$ , and  $\bar{\upsilon}\iota$ , with a long one. The former are called *proper diphthongs*, and the latter, *improper diphthongs*.

The  $\iota$  is written under the long vowel, and is called *iota subscript*. In capitals it is written as a regular letter, as  $\text{ΘΗ ἈΓΙΑΙ}$   $\tau\tilde{\eta}$   $\acute{\alpha}\gamma\iota\alpha$ ,  $\text{ΤΩΙ ΣΟΦΩΙ}$   $\tau\tilde{\omega}$   $\sigma o\phi\acute{\omega}$ .

NOTE 1.  $\Omega\Upsilon$  belongs to the Ionic dialect.—The improper diphthong  $\bar{\upsilon}\iota$  is almost imaginary. We may suppose however that the optative (§ 91. 2)  $\lambda\epsilon\lambda\tilde{\upsilon}\tau o$  was originally written or pronounced  $\lambda\epsilon\lambda\tilde{\upsilon}\tau o$ .

NOTE 2. In the improper diphthongs, the second vowel was nearly swallowed up by the preceding long one, which long vowel constituted the leading element of the improper diphthong.

NOTE 3. The Ionians often use *ων* for *αν* (§ 3. NOTE 1), as *θωῦμα* for *θαῦμα*, *τρωῦμα* for *τραῦμα*. Also *ῆι* for *ει*, as *ἀγγήιον* for *ἀγγεῖον*. Also *ῆ* for *αι*, as *τιμῆς* or *τιμῆσι* for *τιμαῖς* or *τιμαῖσι*.—The Dorians use *ω* and *οι* for *ου*, as *μῶσα* or *μοῖσα* for *μοῦσα*, *βῳτᾱς* for *βοῦτης*, *ἔχουσα* for *ἐχουσα*.

## BREATHINGS.

§ 4. 1. Every Greek word beginning with a vowel must have either the *rough breathing* (´), or the *smooth breathing* (¨) over that vowel. E. g.

ἀκούω, ἵππος, ἐπόμενος, ἡσθεῖς, ὤς, ἔλεγον.

The breathing, as well as the accent (§ 19. 1), is placed over the second vowel of the diphthong, as *οὔτος*, *αὐτός*, *αἴρεσις*, *ἡῤυχοντο*. Except the improper diphthongs, *Αι=α*, *Ηι=η*, and *Ωι=ω*; as *Ἡισχυῖνον* ἡσχυῖνον, *Ἄιδω* ἄδω, *Ἠιδή* ᾤδῃ.

NOTE 1. We may remark here that the vowel *υ* at the beginning of a word takes the rough breathing; as *ὕμεῖς*, *ὕψ*, *ὕδωρ*, *ὕστερον*. Except the Homeric *ὔμμι* or *ὔμμιν*=*ὕμιν*, and *ὔμμε*=*ὕμας*.

2. The rough breathing is placed also over *ρ* at the beginning of a word. E. g.

ῥεῦμα, ῥητορικός, ῥάδιος, Ῥώμη.

When *ρ* is doubled in the middle of a word, the first one takes the smooth breathing, and the other, the rough breathing; as *ἄρῥητος*, *ἔρῥηψα*, *καταρῥέω*.

NOTE 2. The rough breathing (´) corresponds to the English *h*; e. g. *ἵππικός*, *ῥεῦμα*, *αἴρεσις*, *ἄρῥητος*, in English letters, *hippikos*, *rheuma*, *hairesis*, *arrhetos*. The smooth breathing (¨) represents the *effort* with which a vowel, not depending on a preceding letter, is pronounced. Let, for example, the learner pronounce first the word, *act*, and then, *enact*, and mark the difference between the *a* in the first, and the *a* in the second word. He will perceive that the utterance of *a* in *act*, requires more effort than that of *a* in



*enact*. So of *apple* and *pine-apple*, *utterable* and *un-utterable*, ἐχω and ἀν-έχω, ἄγω and κατ-άγω, &c.

## CONSONANTS.

§ 5. 1. The consonants λ, μ, ν, ρ, are, on account of their gliding pronunciation, called *liquids*.

2. The consonants ζ, ξ, ψ, are called double consonants; because ζ stands for δσ, ξ for κσ, and ψ for πσ.

NOTE 1. The preposition ἐκ in composition never coalesces with the following σ; as ἐκσεῖω, ἐκσκορπίζω, ἐκσυλεύω, not ἐξεῖω, ἐξσκορπίζω, ἐξσυλεύω.

NOTE 2. It is not exactly correct to say that ζ stands for δσ; since, according to the Greek notions of euphony, a lingual is always dropped before σ (§ 10. 2). It is said also that ζ stands for σδ, because the Dorians (§ 6. NOTE) often use σδ for ζ. It is true that the Dorians use σδ for ζ; but is it true that they pronounced σδ like ζ? As well we might suppose that ὀδελός was by them pronounced ὀβελός, because both these words mean the same thing. It is proper however to say that ζ is a *mixture* of δ and σ, just as *e* is compounded of *a* and *i*, *o* of *a* and *u*, and *b* of *m* and *p*. With respect to its making position (§ 17. 2), we remark that this was probably owing to its strong vocal hissing.

3. The consonants π, β, φ, κ, γ, χ, τ, θ, are called *mutés*. They are divided into *smooth mutés* π, κ, τ, *middle mutés* β, γ, δ, and *rough mutés* φ, χ, θ.

The letters β and φ, γ and χ, δ and θ, are modifications of π, κ, τ, respectively.

§ 6. According to the organs with which they are pronounced, the consonants are divided into *labials* π, β, φ, ψ, μ, *linguals* τ, δ, θ, ζ, σ, λ, ν, ρ, and *palatals* κ, γ, χ, ξ.

The labials (labia, *lips*) are pronounced chiefly with the lips; the linguals (lingua, *tongue*), with the tongue, and the palatals (palatum, *palate*), with the palate.

NOTE. The Dorians generally use σδ for ζ, as κομάσδω, σφλσδω, for κομάζω, σφλίζω: but this can take place only in the middle of a word.—The Attics use ττ for σσ, as πρᾶττω,

θάλαττα, for πρόσσω, θάλασσα. In some instances they use ϑϑ for ϑσ, as ἄϑϑεν, θάϑϑος, for ἄρσεν, θάρσος.

CHANGES AND OMISSIONS OF CONSONANTS FOR THE SAKE OF EUPHONY.

§ 7. When a labial (π β φ), or a palatal (κ γ χ) happens to stand before a lingual (τ δ θ); the former is changed into its corresponding smooth, middle or rough (§ 5. 3), according as the latter is smooth, middle or rough. E. g.

τέτριπ-ται	for	τέτριβ-ται	ἐτρίφ-θην	for	ἐτρίβ-θην
γέγραπ-ται	“	γέγραφ-ται	ἐτύφ-θην	“	ἐτύβ-θην
ῥῆκ-ται	“	ῥῆγ-ται	ἐπλέχ-θην	“	ἐπλέκ-θην
τέτευκ-ται	“	τέτευχ-ται	ἐλέχ-θην	“	ἐλέγ-θην.

So κρύπτω for κρύβτω, ῥίπτω for ῥίφτω, ἑβδομος from ἐπτά, ὄγδοος from ὀκτώ, ἐπιγράφην for ἐπιγράφην, λεκτός for λεγτός. So in Latin, *nuptum* for *nubtum*, *actus* for *agtus*, *vectum* (in Greek letters βέκτουμ) for *vehtum* (βέχτουμ).

Except the preposition ἐκ; as ἐκδέρω, ἐκθρόσκω, not ἐγδέρω, ἐχθρόσκω.

§ 8. 1. A labial (π β φ) before μ is always changed into μ. E. g.

λέλειμ-μαι for λέλειπ-μαι    τέτριμ-μαι for τέτριβ-μαι.

So λείμμα for λείπμα, λῆμμα for λῆβμα, γράμμα for γράφμα.

2. A labial (β φ) before σ is changed into π. According to § 5. 2, the combination πσ is represented by ψ. E. g.

τριψω for τριβ-σω    γράψω for γράβ-σω.

So ἄμειψις for ἄμειβις, ἄραψ for ἄραβς, ἄψις for ἄφσις. So in Latin, *nupsi* for *nubsi*, *lapsus* for *labsus*.

§ 9. 1. A palatal (κ γ χ) before μ is generally changed into γ. E. g.

πέπλεγ-μαι for πέπλεκ-μαι    τέτευγ-μαι for τέτευχ-μαι.

So δόγμα for δόκμα, τεῦγμα for τεῦχμα. The preposition ἐκ is always excepted; as ἐκμαίνω, ἐκμετρέω, not ἐγμαίνω, ἐγμετρέω.

2. A palatal (γ χ) before σ is changed into κ. According to § 5. 2, the combination κσ is represented by ξ. E. g.

λέξω for λέγ-σω    τεύξω for τεύχ-σω.

So τρώξιμος for τρώγσιμος, ξίς for ἐχσις. So in Latin, *texi* for *tegsi*, *traxi* for *trahsi* (τράχσι).

§ 10. 1. A lingual (τ δ θ ζ) before μ is often changed into σ. E. g.

ῥῖσ-μαι for ῥῖδ-μαι πέπεισ-μαι for πέπειθ-μαι.

So φρόντισμα for φρόντιζμα, ᾄσμα for ᾄδμα, πλάσμα for πλάθμα, ἴσμεν for ἴδμεν.

2. A lingual (τ δ θ ζ) is always dropped before σ. E. g.

πέσω for πέτ-σω ᾄ-σω for ᾄδ-σω  
πλά-σω “ πλάθ-σω φροντί-σω “ φροντίζ-σω.

So φράσις for φράζσις, πείσις for πείθσις. So in Latin, *amans* for *amants*, *monens* for *monents*, *lusi* for *ludsi*.

3. A lingual (τ δ θ ζ) before another lingual is often changed into σ. E. g.

ῥῖσ-ται for ῥῖδ-ται πέπλασ-ται for πέπλαθ-ται.

So φροντιστής for φροντιζτής, πῖστις for πῖθτις, ἴστε for ἴδτε.

NOTE 1. The linguals (τ δ θ ζ) cannot stand before the palatals (κ γ χ); e. g. ῥῖκα for ῥῖδ-κα, πέπει-κα for πέπειθ-κα, πεφρόντι-κα for πεφρόντιζ-κα.

NOTE 2. In the Homeric language the τ of the preposition κατ (κατά) is changed into the following consonant; as καγγόνυ for κατγόνυ (κατὰ γόνυ), καδδὲ for καιδὲ, καββάς for καιββάς, κακκελοντες for καικελοντες, κάλλιπον for κάτλιπον, κατφάλαρα (§ 14. 4) for καιφάλαρα. Before two consonants the τ is dropped, as κάσχεθε for κάσσχεθε, κάκτανε for κάκκτανε, καστορνῦσα for κασσι.

§ 11. The letter σ cannot stand between two consonants. E. g. γεγράφθαι for γεγράφσθαι, ἐψάλθαι for ἐψάλσθαι.

§ 12. 1. Before a labial (π β φ), ν is changed into μ. E. g.

ἐμ-πίπτω for ἐν-πίπτω συμ-βαίνω for συν-βαίνω  
ἐμ-φανής “ ἐν-φανής ἄμ-φάδον “ ἄν-φάδον.

So ἔμψυχος (ἐμπσυχος) for ἔνψυχος. So in Latin, *imbellis* for *inbellis*, *impius* for *inpius*.

2. Before a palatal (κ γ χ), ν is changed into γ. E. g.

συγ-καίω for συν-καίω συγ-γενής for συν-γενής  
ἄγ-κλίνω “ ἄν-κλίνω συγ-χέω “ συν-χέω.

So ἐγξέω (ἐγκσέω) for ἐνξέω, συγξαίνω (συγκσαινω) for συνξαίνω.

3. Before a liquid (λ μ ρ), ν is changed into that liquid. E. g.

συλ-λέγω for συν-λέγω ἐμ-μένω for ἐν-μένω  
ἐλ-λογος “ ἐν-λογος συῤ-ῥέω “ συν-ῥέω.

So in Latin, *colligo* for *conligo*, *commotus* for *conmotus*, *corruptus* for *conruptus*.



The preposition *ἐν* remains unaltered before *ρ*; as *ἐνράπτω*, *ἐνρήγνυμι*.

4. Before *σ* or *ζ*, *ν* is generally dropped. E. g. *δαίμο-σι* for *δαίμον-σι*, *σύν-ζυγος* for *σύν-ζυγος*. Except the preposition *ἐν*; as *ἐνσάτιω*, *ἐνσβεννώ*, *ἐνσεύω*: and the words *ἐλμινς*, *πέφανσαι*, *πέπανσις*, *Τλουνς*, *κένσαι*.

In many instances *ν* is dropped before *σ*, and the preceding short vowel is lengthened: *ε* and *ο* are changed into *ει* and *ου* (§ 2. NOTE 3). E. g.

*μέλᾱ-ς* for *μέλαν-ς*      *τύπτου-σι* for *τύπτον-σι*  
*τύπτω-σι* “ *τύπτων-σι*      *τετύφᾱ-σι* “ *τετύφαν-σι*.

So *εἷς* for *ἔνς*, *κτεῖς* for *κτένς*. This change generally takes place when *ντ*, *νδ*, or *νθ*, are dropped before *σ*. E. g.

*γράψᾱ-ς* for *γράψαντ-ς*      *τυφθεῖ-ς* for *τυφθέντ-ς*  
*δεικνῦ-ς* “ *δεικνόντ-ς*      *λέου-σι* “ *λέοντ-σι*.

So *πείσομαι* for *πένθσομαι*, *σπείσομαι* for *σπένδσομαι*.

NOTE 1. We must not suppose that the omission of the lingual (§ 10. 2) has any thing to do with the lengthening of the vowel before *σ*.

NOTE 2. In some instances, *ν* before *σ* is changed into *σ*; as *σύσσωμος* for *σύνσωμος*, *χαρτεσσα* for *χαρτενσα*, from *χαρτεῖς* gen. *χαρτεντος*.

§ 13. *P*, at the beginning of a word, is generally doubled, when, in the formation of a word, it happens to stand between two vowels. E. g.

*περιρῳῶ* from *περί* and *ῳέω*      *ῥῳῳευνκα* for *ῥευνκα*.

§ 14. 1. When, in the formation of a compound word, a smooth consonant (*π* or *τ*) happens to stand before a vowel having the rough breathing, that smooth consonant and the rough breathing form a corresponding rough consonant (*φ* or *θ*). E. g.

*ἀφ-ιημι* for *ἀπ-ιημι*      *καθ-αῖρεσις* for *κατ-αῖρεσις*  
*αὐθ-ήμερος* “ *αὐτ-ήμερος*      *δεχ-ήμερος* “ *δεκ-ήμερος*.

NOTE 1. In the words *τέθριππον* (*τέτιγες* and *ἵππος*), *φροῦδος* (*πρό* and *ὁδός*), *θουμάτιον* (*τὸ ἱμάτιον*), *θατέρον* (*τοῦ ἐτέρου*), the rough breathing affects the smooth mute, although it does not immediately come in contact with it.

2. The same change takes place when, of two successive words, the first ends in a smooth consonant, and the next begins with a vowel having the rough breathing. E. g.

ἀφ' οὗ for ἀπ' οὗ      μεθ' ἡμῶν for μετ' ἡμῶν  
καθ' αὐτόν “ κατ' αὐτόν      οὐχ ὑμῶν “ οὐκ ὑμῶν.

NOTE 2. The Ionic dialect violates these rules ; e. g. ἀπικέσθαι for ἀφικέσθαι, κατείδω for καθείδω, οὐκ οἶος for οὐχ οἶος.

3. If two successive syllables would each have a rough consonant (φ χ θ), the first rough consonant is often changed into its corresponding smooth (π κ τ). E. g.

πέφηνα for φέφηνα      κέχανδα for χέχανδα  
τέθηλα “ θέθηλα      τρέχω “ θρέχω.

So ταχύς for θαχύς, τρέφω for θρέφω, τριχός for θριχός from θριξ, ἀμπέχω for ἀμφέχω, ἀμπεσχόμεν for ἀμφεσχόμεν, ἀκαχίσκω for ἀχαχίσκω, ἡπαφον for ἡφαφον, ἐτάφην for ἐθάφην.

NOTE 3. The first aorist passive deviates from this rule ; e. g. ἀφέθην, ὠρεθῶθην, ἐχύθην, ἐθρέφθην, not ἀπέθην, ὠρετώθην, &c. Except ἐτέθην from τίθημι (θέω), and ἐτύθην from τίω.

NOTE 4. The termination θι of the imperative active is changed into τι, if the preceding syllable has a rough consonant ; e. g. τύφθητι for τύφθηθι, τίθετι for τίθεθι. Except the imperatives φάθι from φημί, and τέθναθι from θνήσκω (ΘΝΑΩ).

NOTE 5. In the verb ἔχω (future ἔξω) the rough breathing is changed into the smooth breathing (ἔχω), on account of χ in the following syllable.

4. A rough consonant (φ χ θ) is never doubled ; but instead of this, its corresponding smooth (π κ τ) is placed before it. E. g. ἀπφύς, Ἀτθίς, Ἰακχος, καφφάλαρα, not ἀφφύς, Ἀθθίς, Ἰαχχος, καφφάλαρα (§ 10. NOTE 2).

#### MOVEABLE CONSONANTS.

§ 15. 1. All *datives plur.* in ι, and all *third persons* in ι and ε, are written both with and without a final ν : they are generally written with it when the next word begins with a vowel. E. g.

θηροῖν ἀγροῖς  
ἔκλεψεν αὐτά  
τί φησιν οὗτος  
τύπτουσιν αὐτούς

θηροὶ κακοῖς  
ἔκλεψε τοῦτο  
τί φησι Σωκράτης  
τύπτουσι τοῦτους.

Also, the particles *νύ* and *κέ*, the adverbs *πίρουν* and *νύσφι*, and the numeral *εἴκοσι*. In some elementary grammars, words which take *ν* moveable are written thus, *θῆρσι(ν)*, *ἔκλεψε(ν)*, *φησι(ν)*, *εἶπε(ν)*, &c. &c.

2. The words *οὕτως*, *ἄχρως*, *μέχρως*, *ἐξ* (*ἐκς*), and a few others, drop the *ς* before a consonant. E. g. *οὕτω φησι*, *ἄχρῳ τῆς*, *ἐκ θεοῦ*.

The adverb *οὐ πο*, *not*, becomes *οὐκ* or *οὐχ* before a vowel; as *οὐ φησιν*, *οὐκ εἶπον*, *οὐχ εἶπετο* (§ 14. 2).

## SYLLABLES.

§ 16. 1. There are as many syllables in a Greek word as there are vowels and diphthongs in it.

The last syllable except one is called the *penult*; the last except two, the *antepenult*. E. g. in *εὖ-σπλαγ-χνος*, *χνος* is the last syllable, *σπλαγ*, the penult, and *εὖ*, the antepenult.

NOTE 1. Consonants which can commence a Greek word should be placed at the beginning of the syllable; e. g. *εὖ-σπληξ*, *ἄγ-γε-λος*, *ἄλ-κι-μος*, *ψάλ-λω*, *ἄλ-ξα-σθαι*, *τέ-τμη-μαι*, *ἄ-σπλαγ-χνος*, *ἄ-γρι-ος*, because we have, *σπλήν*, *γέρας*, *κίω*, &c. &c.

The following combinations of consonants can commence a Greek word: *βδ*, *βλ*, *βρ*, *γλ*, *γν*, *γρ*, *δμ*, *δν*, *δρ*, *θλ*, *θν*, *θρ*, *κλ*, *κμ*, *κν*, *κρ*, *κτ*, *μν*, *πλ*, *πν*, *πρ*, *πτ*, *σβ*, *σθ*, *σκ*, *σκλ*, *σμ*, *σπ*, *σπλ*, *στ*, *στλ*, *στρ*, *σφ*, *σχ*, *τλ*, *τμ*, *τρ*, *φθ*, *φλ*, *φρ*, *χθ*, *χλ*, *χν*, *χρ*.—The following combinations also can begin a syllable: *τν*, *φν*, *γμ*, *χμ*, *θμ*, *γδ*; as *ἔ-τνος*, *δά-φνη*, *ἔ-γδη*, *κεν-θμών*.—Further, any three consonants can begin a syllable, provided the two first and the two last can each begin a word; e. g. *κά-το-πιον*, because *πτ*, and *τρ*, can each begin a word. After all, the rules for dividing a word into syllables are somewhat arbitrary.

NOTE 2. We may remark here that the consonants *ς*, *ν*, *ρ*, *ξ* (*κς*), and *ψ* (*πς*), are the only ones that can stand at the end of a Greek word. Except the preposition *ἐκ*, and the adverb *οὐκ* or *οὐχ*.

2. A syllable is called *pure* when its vowel or diphthong is immediately preceded by the vowel of the preceding syllable. E. g. the following words end in *α*, *αι*, *ας*, *ος*, pure; *σηπλ-ᾱ*, *τῆμ-αι*, *ταμλ-ᾱς*, *ἄγρι-ος*.



## QUANTITY OF SYLLABLES.

§ 17. In any Greek word, every syllable is either long or short.

1. A syllable is *long by nature*, when it has a long vowel or diphthong. E. g. in the following words the penult is long by nature :

οἶκος, ἄνθρωπος, τιμή, πᾶσα.

2. A syllable is said to be *long by position*, when its vowel being short by nature is followed by two or more consonants, or by ζ, ξ, ψ. E. g. in the following words the penult is long by position :

ἔστι, ὄκος, ἀσπλαγχνος, φράζω.

NOTE 1. When a short vowel is followed by a *mute* and a *liquid* the syllable is often short. E. g. Δάφνις (—υ or υυ), τέκνον (—υ or υυ), νεκρός (—υ or υυ), ὕβρις (—υ or υυ). But before the combinations βλ, γλ, γμ, γν, δμ, δν, a short vowel is almost always made long by position ; as ἔβλεψα (—υυ), ἔγνω (—υυ), ὀδμή (—υυ), τάγμα (—υυ), ἔδνον (—υυ).

NOTE 2. In Homer and Hesiod, σκ and ζ at the beginning of a word, do not always affect the preceding short vowel ; as καλέσκει Σκαμάνδριον (υυ, —υυ, —υυ), οἷτε Ζάκυνθον (—υυ, —υυ).

3. Every syllable, which cannot be proved to be long, must be considered short.

NOTE 3. The quantity of α, ι, υ, must be learned by practice. The following remarks however may be of some use to the learner :

(1). Every circumflexed α, ι, υ, is long by nature (§ 21.) ; as πᾶν, ὑμῖν, προῶμα, δῶς.

(2). Every α, ι, υ, arising from contraction (§ 23.) is long by nature ; as τιμᾶ, πόλις, βότρυς, from τιμαε, πόλιες, βότρυες.

(3). Every ας, υς, arising from ανς, υνς, or αντις, νντις (§ 12. 4), is long by nature ; as τύψαισι, ζευγνύς, ιστιάς, for τύψαντις, ζευγνύντις, ιστιάντις.

§ 18. 1. The epic and the lyric poets may shorten a long vowel or diphthong at the end of a word when the next word begins with a vowel. E. g. ἔππῳ ἐνι ξεσιῶ (—υυ, —υυ, —υυ),

ἔστιν ἐπ' οὐδὸν (—υυ, —υ), ὅ πόποι, ἧ μάλα δὴ μετεβοῦλευσαν θεοὶ ἄλλως (—υυ, —υυ, —υυ, —, —υυ, —).

This kind of shortening occurs also in the middle of a word; as δηλοῖο (—υ—, υ), ἔμπαιον οὐδὲ (—υυ, —υ), ἀδτιγῆ (—υ—), τουτουῖ (—υ—), τοιαντί (υ—).

2. A short syllable is often made long by the epic poets. E. g. ἐπειδὴ τόνδ' ἄνδρα (—, —, —υ), δῶρα παρ' Αἰόλου (—υυ, —, —), ἀθάνατος (—υυυ), διὰ μὲν ἄσπιδος (—υυ, —υυ), διαμελεῖστί (υ, —υυ, —υ), μέλποντες Ἐκάεργον (—, —υυ, —υ), γίγες ἔκρυε, δεινός τε (υ, —υυ, —, —υ).

NOTE. We may suppose that the ancients generally doubled the following consonant in pronunciation. For example, they read ἐπειδὴ, Αἰόλου, διαμελεῖστί, ἔκρυεδδεινός τε. There are instances however where the short vowel was actually lengthened; as διὰ μὲν ἄσπιδος.

## ACCENT.

§ 19. 1. The Greek has 3 accents, viz. the *acute* ('), the *grave* (`), and the *circumflex* (^). The acute can stand only on one of the three last syllables of a word; the circumflex, only on one of the two last, and the grave, only on the last.

When the accented syllable has a diphthong, the accent is placed over the second vowel of that diphthong; as αἶμα-τα, αἶμα, ἔτοιμων, θωῆμα, μυῖα. Compare § 4. 1.

NOTE 1. The following monosyllables generally appear unaccented: οὐ or οὐκ or οὐχ *no, not*, ὥς *as*, εἰ *if*, ἐν or εἰν *in*, εἰς or ἐς *into, to*, ἐκ or ἐξ *from*, and the articles ὁ, ἡ, οἱ, αἱ. When however the following word does not influence them, they are accented; as θεός δ' ὥς ἐτίετο = ὥς θεός δ' ἐτίετο, πῶς γὰρ οὐ; *pray why not?*—When the articles ὁ, ἡ, οἱ, αἱ, stand as demonstrative pronouns, they should be read as if they were accented; as ὁ γὰρ βασιλῆϊ χολωθεῖς, to be read ὁ γὰρ βασιλῆϊ χολωθεῖς.—Ο, takes the acute when it is equivalent to the relative ὅς *who*, or to the conjunction ὅτι *that*.

NOTE 2. According to the old grammarians, the *grave* accent is understood on every syllable which appears unaccented. Thus ἀνθρωποκτόνος, τέπιω, are, according to them, ἀνθρώποκτόνος, τέπιώ. It seems then that the grave accent is *no* accent at all.

2. A word is called *oxytone*, when it has the acute accent on the last syllable; as *πιστός, εἰπέ, ἀγαθός*; *paroxytone*, when it has the acute accent on the penult; as *θέλω, μεμερισθαι*; *proparoxytone*, when on the antepenult; as *ἀνθρώπος, ἄξιοι, πόλεως*.

A word is called *perispomenon* (circumflexed), when it has the circumflex on the last syllable; as *ἐπιθῶ, διαπερῶν, ποδοῖν*; *properispomenon*, when on the penult, as *τοῦτον, μεμνήσθαι, μᾶλλον*.

Lastly, a word is called *barytone*, when its last syllable has no accent at all (§ 19. NOTE 2), as *τίπτω, τοῦτον, περιερχόμενος*.

§ 20. 1. If the last syllable is long either by nature or by position (§ 17. 1, 2), no accent can be placed on the antepenult. The acute can stand on the antepenult only when the last syllable is short. E. g. *ἀνθρώπος, μαινόμενος, διέφθορεν, ἀλήθεια, εὐέλπης, πέλεκνς*.

NOTE. The endings *αι* and *οι* (except the 3 person singular of the optative active, as *τιμήσαι, τιμήσοι*; and the adverb *οἶκοι* = *οἶκῳ* at home) are, with respect to accent, considered short; as *ἀνθρώποι, ἀνάξιοι, λέγονται, εἶναι, οἶκοι* houses.—Also, the terminations *ω, φ, ως, φς, ων, φν*, of some nouns of the second declension (§ 33.), as *τρέτρως, τρέτρων*.—Also, the terminations *ως, ων*, of the genitive of some nouns of the third declension (§ 43. 3), as *πόλεως, πόλεων*.—Lastly, the Ionic termination *ω* of the genitive of the first declension (§ 31. NOTE 3), as *Τυδείδεω*.

2. The penult, if accented, takes the acute when it is short by nature, or when the last syllable is long by nature. E. g. *λόγος, βασιλέως, βασιλειᾶ, μούσης*.

3. When a word, which has the acute on the last syllable, stands before other words belonging to the same sentence, this acute becomes grave ('). E. g. *τοὺς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*, not *τούς πονηροὺς καὶ τοὺς ἀγαθοὺς ἀνθρώπους*.

§ 21. The circumflex can be placed only on a syllable long by nature. E. g. *τῆς τιμῆς, διαπερῶ*. It is placed on the penult only when the last syllable is short by nature. E. g. *μᾶλλον, δεῖξον, πῖνε, καταῖτῦξ*. So *εἶναι, οἶκοι, ποιῆσαι* (§ 20. NOTE).



## ENCLITICS.

§ 22. 1. *Enclitics* are words which throw their accent back upon the last syllable of the preceding word. The following words are enclitics :

(1). The personal pronouns *μοῦ, μοί, μέ, σοῦ, σοί, σέ, οὔ, οἷ, ἐ, σφωέ, σφωίν, σφέων, σφέας, σφέα, σφίσι, σφιν, σφέ, σφάξ*. We must observe that of those beginning with *σφ*, only the oblique cases are enclitic.

(2). The indefinite pronoun *τις, τι*, through all the cases, as also the words *τοῦ, τῷ, = τινός, τινί*.

(3). The present indicative of *εἰμι I am*, and *φημι I say*, except the monosyllabic 2 pers. sing. *εἶ* or *εἷς*, and *φῆς*.

(4). The particles *ποθέν, ποθί, ποί, πή, πού, πώς, ποτέ, γέ, θήν, κέ* or *κέν, νύ* or *νύν, πέρ, πώ, τέ, τοί, ῥά*, and the inseparable particle *δέ to*.

2. If the word before the enclitic has the acute on the antepenult, or the circumflex on the penult, the enclitic throws back an acute on the last syllable of that word. E. g. *ἀνθρωπός τις* for *ἀνθρωπος τις*, *δειξόν μοι* for *δειξον μοι*, *οὗτός ἐστιν* for *οὗτος ἐστιν*, *μέμνησό μου* for *μέμνησο μοῦ*.

3. When the word before the enclitic has the accent on the last syllable, the accent of the enclitic disappears. E. g. *ἐγώ φημι* for *ἐγὼ φημί*, *πολλοῖς τισι* for *πολλοῖς τισί*. Monosyllabic enclitics lose their accent also when the preceding word has the acute on the penult ; as *τούτου γε*.

4. An enclitic of two syllables retains its accent :

(1). When the preceding word has the acute on the penult, as *ἄνδρες τινές, δρόμοις τισί*.

(2). When the syllable upon which its accent would have been thrown back has been elided (§ 25.), as *πόλλ' ἐστὶ* for *πολλά ἐστι*.

NOTE 1. Enclitics that can stand at the beginning of a sentence, retain their accent ; as *σοῦ γὰρ κράτος ἐστὶ μέγιστον*. Also, when some emphasis is laid upon them.

NOTE 2. When several enclitics succeed each other, the preceding always takes the accent of the following ; as *οὐδέποτε ἐστὶ σφισιν* for *οὐδέποτε ἐστὶ σφισιν*.

NOTE 3. In many instances, no space is left between the enclitic and the attracting word ; as *οὔτε, μήτε, μήτις, ὅστις*,

οἷστισιν, ὥστε, ἔρεβόσδε, ὀδε, ἥδε, τόδε, τόνγε, τῷδε, ὅδε (for ὅδε). Much however depends on the taste of the editor.

## CONTRACTION.

§ 23. A pure syllable (§ 16. 2) and the one immediately preceding it are often united into one long syllable. This is called *contraction*. It takes place generally as follows:

αα are contracted into  $\bar{\alpha}$ ; as  $\mu\acute{\nu}\alpha\alpha \mu\acute{\nu}\bar{\alpha}$ ,  $\mu\acute{\nu}\alpha\bar{\alpha}\varsigma \mu\acute{\nu}\bar{\alpha}\varsigma$ ,  $\kappa\acute{\epsilon}\rho\alpha\alpha \kappa\acute{\epsilon}\rho\bar{\alpha}$ ,  $\lambda\bar{\alpha}\alpha\varsigma \lambda\bar{\alpha}\varsigma$ .

αα — α; as  $\mu\acute{\nu}\alpha\alpha \mu\acute{\nu}\bar{\alpha}$ .

αι — αι; as  $\mu\acute{\nu}\alpha\alpha\iota \mu\acute{\nu}\alpha\bar{\iota}$ .

αε —  $\bar{\alpha}$ ; as  $\tau\acute{\iota}\mu\alpha\epsilon\varsigma \tau\acute{\iota}\mu\bar{\alpha}$ ,  $\tilde{\alpha}\epsilon\theta\lambda\omicron\nu \tilde{\alpha}\theta\lambda\omicron\nu$ ,  $\tilde{\alpha}\epsilon\rho\gamma\acute{o}\varsigma \tilde{\alpha}\rho\gamma\acute{o}\varsigma$ ,  $\epsilon\tau\acute{\iota}\mu\alpha\epsilon\varsigma \epsilon\tau\acute{\iota}\mu\bar{\alpha}\varsigma$ .

αι — α; as  $\tau\acute{\iota}\mu\alpha\epsilon\iota \tau\acute{\iota}\mu\bar{\alpha}$ ,  $\tilde{\alpha}\epsilon\iota\delta\omega \tilde{\alpha}\delta\omega$ .

αη —  $\bar{\alpha}$ ; as  $\tau\acute{\iota}\mu\alpha\eta\tau\epsilon \tau\acute{\iota}\mu\bar{\alpha}\tau\epsilon$ .

αη — α; as  $\tau\acute{\iota}\mu\alpha\eta\varsigma \tau\acute{\iota}\mu\bar{\alpha}\varsigma$ .

αϊ — α; as  $\acute{\alpha}\iota\sigma\sigma\omega \acute{\alpha}\sigma\sigma\omega$ ,  $\gamma\acute{\eta}\rho\alpha\bar{\iota} \gamma\acute{\eta}\rho\alpha$ .

αο — ω; as  $\tau\acute{\iota}\mu\alpha\omicron\mu\epsilon\nu \tau\acute{\iota}\mu\bar{\omega}\mu\epsilon\nu$ .

αοι — φ; as  $\tau\acute{\iota}\mu\alpha\omicron\iota\mu\epsilon\nu \tau\acute{\iota}\mu\bar{\omega}\mu\epsilon\nu$ ,  $\acute{\alpha}\omicron\iota\delta\acute{\eta} \omega\delta\acute{\eta}$ .

αου — ω; as  $\tau\acute{\iota}\mu\alpha\omicron\upsilon\sigma\iota \tau\acute{\iota}\mu\bar{\omega}\sigma\iota$ .

αω — ω; as  $\tau\acute{\iota}\mu\alpha\omega \tau\acute{\iota}\mu\bar{\omega}$ ,  $\Pi\omicron\sigma\epsilon\iota\delta\bar{\omega}\nu \Pi\omicron\sigma\epsilon\iota\delta\bar{\omega}\nu$ .

εα — η; as  $\gamma\acute{\epsilon}\alpha \gamma\acute{\eta}$ ,  $\tau\epsilon\acute{\iota}\chi\epsilon\alpha \tau\epsilon\acute{\iota}\chi\eta$ ,  $\iota\epsilon\rho\acute{\epsilon}\alpha \iota\epsilon\rho\acute{\eta}$ ,  $\chi\rho\upsilon\sigma\acute{\epsilon}\alpha \chi\rho\upsilon\sigma\acute{\eta}$ . Sometimes into  $\bar{\alpha}$ ; as  $\acute{\alpha}\rho\gamma\upsilon\rho\acute{\epsilon}\alpha \acute{\alpha}\rho\gamma\upsilon\rho\bar{\alpha}$ ,  $\chi\rho\upsilon\sigma\epsilon\alpha \chi\rho\upsilon\sigma\bar{\alpha}$ ,  $\epsilon\gamma\iota\acute{\epsilon}\alpha \epsilon\gamma\iota\bar{\alpha}$ .

εα — η; as  $\chi\rho\upsilon\sigma\acute{\epsilon}\alpha \chi\rho\upsilon\sigma\acute{\eta}$ ,  $\gamma\acute{\epsilon}\alpha \gamma\acute{\eta}$ .

εαι — η; as  $\tau\acute{\upsilon}\pi\tau\epsilon\alpha\iota \tau\acute{\upsilon}\pi\tau\eta$ . Or into αι; as  $\epsilon\gamma\mu\acute{\epsilon}\alpha\iota \epsilon\gamma\mu\acute{\alpha}\bar{\iota}$ ,  $\chi\rho\upsilon\sigma\epsilon\alpha\iota \chi\rho\upsilon\sigma\alpha\bar{\iota}$ .

εε — ει; as  $\phi\acute{\iota}\lambda\epsilon\epsilon \phi\acute{\iota}\lambda\epsilon\iota$ . Sometimes into η; as  $\tau\omicron\iota\eta\acute{\rho}\epsilon\epsilon \tau\omicron\iota\eta\acute{\rho}\eta$ ,  $\tau\epsilon\acute{\iota}\chi\epsilon\epsilon \tau\epsilon\acute{\iota}\chi\eta$ .

εει — ει; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\epsilon\iota\varsigma \phi\acute{\iota}\lambda\acute{\epsilon}\iota\varsigma$ ,  $\delta\acute{\epsilon}\epsilon\iota\nu \delta\acute{\epsilon}\iota\nu$ .

εη — η; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\eta\tau\epsilon \phi\acute{\iota}\lambda\acute{\eta}\tau\epsilon$ .

εη — η; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\eta\varsigma \phi\acute{\iota}\lambda\acute{\eta}\varsigma$ ,  $\delta\omicron\kappa\acute{\epsilon}\eta \delta\omicron\kappa\acute{\eta}$ .

εϊ — ει; as  $\pi\acute{o}\lambda\epsilon\bar{\iota} \pi\acute{o}\lambda\epsilon\iota$ ,  $\tau\epsilon\acute{\iota}\chi\epsilon\bar{\iota} \tau\epsilon\acute{\iota}\chi\epsilon\iota$ .

εο — ου; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\omicron\mu\epsilon\nu \phi\acute{\iota}\lambda\omicron\upsilon\mu\epsilon\nu$ .

εοι — οι; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\omicron\iota\mu\epsilon\nu \phi\acute{\iota}\lambda\omicron\iota\mu\epsilon\nu$ .

εου — ου; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota \phi\acute{\iota}\lambda\omicron\upsilon\sigma\iota$ .

εω — ω; as  $\phi\acute{\iota}\lambda\acute{\epsilon}\omega \phi\acute{\iota}\lambda\bar{\omega}$ ,  $\Pi\epsilon\iota\rho\alpha\iota\acute{\epsilon}\omega\varsigma \Pi\epsilon\iota\rho\alpha\iota\bar{\omega}\varsigma$ .

ηε — η; as  $\tau\acute{\iota}\mu\eta\epsilon\sigma\sigma\alpha \tau\acute{\iota}\mu\eta\sigma\sigma\alpha$ .

ηϊ — η; as  $\Theta\omicron\eta\eta\acute{\iota}\sigma\sigma\alpha \Theta\omicron\eta\eta\sigma\sigma\alpha$ .

ιε — ι; as  $\pi\acute{o}\lambda\iota\epsilon\varsigma \pi\acute{o}\lambda\iota\varsigma$ ,  $\iota\epsilon\rho\acute{o}\varsigma \tau\acute{\rho}\acute{o}\varsigma$ .

ιι — ι; as  $\pi\acute{o}\lambda\iota\upsilon \pi\acute{o}\lambda\iota$ ,  $\chi\acute{\iota}\omicron\varsigma \chi\acute{\iota}\omicron\varsigma$ ,  $\delta\acute{\iota}\omicron\varsigma \delta\acute{\iota}\omicron\varsigma$ .

οα — ω or  $\bar{\alpha}$ ; as  $\acute{\eta}\chi\acute{o}\alpha \acute{\eta}\chi\bar{\omega}$ ,  $\acute{\alpha}\pi\lambda\acute{o}\alpha \acute{\alpha}\pi\lambda\bar{\alpha}$ .

οαι — αι; as  $\delta\iota\pi\lambda\acute{o}\alpha\iota \delta\iota\pi\lambda\alpha\bar{\iota}$ .

οε — ου ; as δηλόετε δηλοῦτε, πλακόεντος πλακοῦντος.

οει — ου ; as δηλόειν δηλοῦν, ὀπείεις ὀποῦς. Verbs in οω contract οει and οεις into ου and ος ; as δηλόει δηλοῖ, δηλόεις δηλοῖς.

οη — οι ; as δηλόητε δηλοῖτε. Sometimes into η ; as διπλόη διπληῖ.

οη — οι ; as δηλόης δηλοῖς. This occurs only in verbs in οω.

οῖ — οι ; as ἡχθεῖ ἡχοῖ, οῖς οῖς.

οο — ου ; as δηλόομεν δηλοῦμεν, πλόος πλοῦς.

οοι — οι ; as δηλόοιμεν δηλοῖμεν, πλόοι πλοῖ.

οου — ου ; as δηλόουσι δηλοῦσι, πλόου πλοῦ.

οω — ω ; as δηλόω δηλῶ, δηλόωσι δηλῶσι.

οφ — φ ; as πλόφ πλῶ.

υε — ῡ ; as ἰχθύεις ἰχθῦς.

υῖ — υι ; as πληθῦῖ πληθυῖ, νέκυῖ νέκυι.

ωῖ — φ ; as λῶτων λῶων, ἡρωῖ ἡρωφ.

NOTE 1. The Doric dialect contracts αε and αει into η and η ; as ἐφοίταε ἐφοίτη, ὄραε ὄρη, ποθοράει ποθορή. The Attic does the same in the following verbs, viz. ζάω *I live*, πεινάω *I hunger*, διψάω *I thirst*, χράομαι *I use*, σμάω *I wipe off*, ψάω *I scour, clean*, and κνάω *I scrape, scratch* ; as ζάεις ζῆς, πεινάει πεινῇ, χράεσθαι χρῆσθαι. •

The Ionic and the Doric contract εο into ευ ; as στεφανέονται στεφανεύνται, ἐμέοέμευ, πλέονες πλεύνες, Ἐρέβεος Ἐρέβευς.

NOTE 2. The contraction is often left to pronunciation ; as Πηληϊάδεω (—, —ου, —), Διομήδεα (ου, —), ἄφρεον (—), Αἰγυπτίω (—, —), Ἰστιαίαν (—, —). In Il. XVII, 19, εἶόν may be read as a monosyllable. This kind of contraction is called *synizēsis* or *synecphonēsis*.

NOTE 3. ACCENT. If one of the syllables to be contracted has the accent, the accent remains on the contracted syllable ; and if this syllable be a penult or antepenult, the accent is determined according to § 20., and § 21. ; e. g. φιλέομεθα φιλούμεθα, λῶστων λῶστων, φιλέομαι φιλοῦμαι ; if it be a final syllable, it takes the circumflex, as ῥόος ῥοῦς, περάειν περῶν, δηλόω δηλῶ ; except when the uncontracted word has the acute accent on the last syllable, as ἔάν ῃν, βεβαῶς βεβῶς, ἐσταός ἐστῶς.

If neither of the syllables to be contracted has the accent, the accent of the word retains its place, as πόλεες πόλεις, τιμαε τιμα. Except a few instances, as ἀγέρεος ἀγνυροῦς, περιπλόου περιπλου, δέλεαρ gen. δελέατος contracted δέλητος.



## CRASIS.

§ 24. Two contiguous words are, in many instances, contracted into one, when the first ends, and the next begins with a vowel. This kind of contraction is called *crasis*. The *coronis* ( ' ) is generally placed over the contracted syllable. E. g.

τοῦναντιον, τοῦνομα for τὸ ἐναντιον, τὸ ὄνομα  
 ὦνῆρ, οὔμοι, κἀγὼ “ ὁ ἀνῆρ, οἱ ἔμοι, καὶ ἐγὼ  
 θοιμάτιον, θατέρου “ τὸ ἱμάτιον, τοῦ ἐτέρου  
 τάληθές, κᾶτα “ τὸ ἀληθές, καὶ εἶτα.

The *ι* is subscribed only when it stands at the very end of the syllables to be contracted; as ἐγῶμαι for ἐγὼ οἶμαι, but κἀγὼ not κᾶγὼ for καὶ ἐγὼ.

NOTE. The crasis is sometimes left to pronunciation; as Ἐνῡαλῶ ἀνδρειφόντη = Ἐνῡαλιῶνδρειφόντη (., -., --, --), ἦ εἰσόκεν = ἦσόκεν (-.). Compare § 23. NOTE 2.

## ELISION.

§ 25. When the first of two contiguous words ends with a short vowel, and the other begins with a vowel, the former often drops its final vowel, and the *apostrophe* ( ' ) is put over the vacant place. This is called *elision*. E. g.

δι' ἐμοῦ, παρ' ἐμοί for διὰ ἐμοῦ, παρὰ ἐμοί  
 ἐπ' αὐτῷ, κατ' ἐμέ “ ἐπὶ αὐτῷ, κατὰ ἐμέ  
 ἐφ' ἡμῖν (§ 14. 2) “ ἐπὶ ἡμῖν.

The prepositions *περὶ* and *πρὸ* never lose their final vowel; as *περὶ αὐτόν*, *πρὸ Ἀθηνῶν*.

NOTE 1. The diphthong *αι* is sometimes elided by the poets, but only in the passive terminations *μαι*, *σαι*, *ται*, and *σθαι*; as γινώσκει' ἔπειτα for γινώσεται ἔπειτα, βούλομαι' ἐγὼ for βούλομαι ἐγὼ, καλεῖσθ' ἀπαγξαμένην for καλεῖσθαι ἀπαγξαμένην.

NOTE 2. The epic poets in some instances reject the final vowel even when the following word begins with a consonant; as ἀν νέκυας for ἀνὰ νέκυας, ἄμ πόνον (§ 12. 1) for ἀνὰ πόνον, παρ Ζηνί for παρὰ Ζηνί, καπφάλαρα (§ 10. NOTE 2) for κατὰ φάλαρα.

NOTE 3. ACCENT. In prepositions and conjunctions, if the elided vowel had the accent, this accent also is cut off

with the vowel : as ἀμφ' αὐτῷ, ἀλλ' εἰπέ. In all other words the accent is thrown back upon the preceding syllable ; as φήμ' ἐγώ, πόλλ' ἄν, for φημι ἐγώ, πολλὰ ἄν.

## SYNCOPE AND METATHESIS.

§ 26. 1. *Syncope* is an omission of a vowel from the middle of a word ; as πατήρ, γίγνομαι, for πατέρος, γιγένομαι.

2. *Metathesis* is an interchange of two contiguous letters in the same word ; as κραδία, ἔδραθον, for καρδία, ἔδαρθον.

NOTE. The combinations *μλ*, *μρ*, *νρ*, arising from a syncope or from a metathesis, are changed into *μξλ*, *μξρ*, *νξρ*, respectively ; as μέμβλωκα for μέμλωκα, βλώσκω (strictly μβλώσκω) for μλώσκω, γαμβρός for γαμερός, ἡμβροτον for ἡμεροτον from ἈΜΑΡΤΩ (by metathesis ΑΜΡΑΤΩ, ΑΜΡΟΤΩ § 96. 19), ἀνδρός for ἀνέρος from ἀνήρ (§ 40.).

## PUNCTUATION.

§ 27. The Greek has the following punctuation marks :

Comma, . . . . .	( , )
Colon, . . . . .	( : )
Period, . . . . .	( . )
Interrogation, . . . . .	( ; )
Apostrophe (§ 25.) . . . . .	( ' )
Coronis (§ 24.), . . . . .	( ^ )
Marks of quantity (§ 2.) . . . . .	( - ) and ( ~ ).
Marks of parenthesis, . . . . .	( )

The diæresis ( ¨ ) is placed over *ι* or *υ* to prevent its forming a diphthong with the preceding vowel ; as γήραι ( - ¨ ), but γήραι ( - - ), αὔτη ( ¨ - ), but αὐτή ( - - ).

The mark of admiration ( ! ) is not much used.

## PRONUNCIATION.

§ 28. It is supposed by many that the ancient pronunciation, that is, the pronunciation of the ancient Athenians and of the well educated in general, is in a great measure lost. The best expedient according to some, is to observe how the Romans expressed Greek, and the Greeks Roman names. This would be a very good expedient, if the ancient pronunciation of the Latin language was not as uncertain as that of the Greek. According to others, the best rule is to

observe how the ancient Greeks expressed the sounds made by particular animals. This rule is, to say the least, very ridiculous, because dogs and sheep are not the best teachers of pronunciation, and because there are as many ways of expressing the sound made by any animal, as there are nations upon the face of the earth. The frog, for example, in ancient Greek sings *brekekekex koax koax* (βρεκεκεκεξ κοᾶξ, κοᾶξ), in modern Greek *mbaka kaka* (μπάκι κᾶκι), in English *croak croak* (κροῶκ κροῶκ).

Others maintain that the modern Greek language is the only source from which any definite notions concerning the ancient pronunciation may be derived. First, because this language is immediately derived from the ancient; a circumstance of no small importance. Secondly, because its pronunciation is remarkably uniform; and uniformity in matters of this sort cannot be attributed to mere chance. Further, the modern Greek method is based on tradition; all other methods hang on conjecture. For the benefit of the curious we proceed to describe it.

α and α are pronounced like *a* in *father*. After the sound *I* (ι, η, ει, ου, υ, υι) it is pronounced like *a* in *peculiarity*. αι like ε; as Καῖσαρ, pronounced Κέσαρ.—It is represented by *æ* or *ai*; as Αἴγυπτος *Ægyptus*, Μαῖα *Maia*.

αυ, ευ, ηυ, ωυ, before a vowel, a liquid or a middle mute (β γ δ) are pronounced like *av, ev, eev, ov*, respectively. In all other cases, like *af, ef, eef, off*.—Represented by *au, eu, ēu, ou*: as Αὐτομέδων *Automedon*, Εὐτέρπη *Euterpe*, εὐχόμεν *ēuchomen*, Θῶμα *thōuma*.

β like *v*; as Αἰβίος *Livios*.

γ before the sounds *E* and *I* is pronounced nearly like *y* in *yes, York*. In all other cases it is guttural, like the German *g* in *Tag*.

γγ and γκ like *ng* in *strongest*.—Represented by *ng, nc*, respectively.

γξ, γχ like *nx, ng-h*; as λύξ *lynx*, Ἀγγίτης *Ang-hises*.—Represented by *nx, nch*.

δ like *th* in *that*.

ς like *e* in *fellow*, nearly.

ει like *i*; as ἐκείνος pronounced ἐκῖνος.—Represented by *ei* or *i* (long) or *ē*; as ἔχειν *echein*, Πεισιστράτης *Pisistratus*, Μήδεα *Mēdēa*.

ευ see *av*.

ζ like *z*.



η and η like ι; as μῆκος, ληστής, pronounced μῆκος, λιστίς.—Plato (Κρατύλ.) says; Νῦν δὲ ἀντὶ μὲν τοῦ ἰῶτα, ἡ ε, ἡ ἦτα μεταστρέφουσιν, ἀντὶ δὲ δέλτα, ζῆτα, ὡς δὴ μεγαλοπρεπέστερα ὄντα . . . Οἱ μὲν ἀρχαῖοτάτοι ἰμέραν τὴν ἡμέραν ἐκάλουν, οἱ δὲ ἡμέραν, οἱ δὲ νῦν ἡμέραν. Dionysius Halicarnasseus (Περὶ Συνθ. Ὀνομα.) says that this letter κάτω περὶ τὴν βᾶσιν τῆς γλώσσης ἐφείδει τὸν ἦχον ἀκόλουθον, ἀλλ' οὐκ ἄνω, καὶ μετρώς ἀνοιγόμενον [τοῦ στόματος]. Sextus Empiricus (Κατὰ Γραμμ.) remarks; Ἀκολουθήσει καὶ τὸ Ε καὶ τὸ Η ἐν εἶναι στοιχείον κατὰ τὴν αὐτὴν δύναμιν (quality) κοινόν· ἡ γὰρ αὐτὴ δύναμις ἐπ' ἀμφοτέρων ἐστίν. Καὶ συσταλὲν μὲν τὸ Η γίνεταί Ε· ἐκταθὲν δὲ τὸ Ε γίνεταί Η. This letter therefore was pronounced (and should be pronounced) nearly like *ey* in *they*.

ην see αν.

θ like *th* in *thin*.

ι like *i* in *machine*.—Dionysius (ibid.) observes; Ἐσχατον δὲ πάντων [τῶν φωνηέντων] τὸ Ι· περὶ τοῦς ὁδόντας τε γὰρ ἡ κοτίησις τοῦ πνεύματος γίνεταί, μικρὸν ἀνοιγόμενον τοῦ στόματος, καὶ οὐκ ἐπιλαμβάνοντων τῶν χειλέων τὸν ἦχον.

κ like *k*.—Represented by *c* or *k*; as Κοῖος *Cæus*, Κερασοῦς *Cerasus*.

λ like *l*. Before the sound *I*, like Italian *gl*. Compare ν.

μ like *m*.

μπ like *mb*; as ἔμπροσθεν pronounced *émbrosthén*. Compare ντ.

μψ (μψ) like *mbs*.

ν like *n*. Before the sound *I*, like Italian *gn*. Compare λ.—The words τόν, τήν, ἐν, σὺν, before a word beginning with κ or ξ (κσ), are pronounced τὸγ, τήγ, ἐγ, σὺγ; as τὸν καιρὸν, ἐν ξυλόχῳ, pronounced τὸγκαιρὸν, ἐγξυλόχῳ. Before π or ψ (πσ), they are pronounced τὸμ, τήμ, ἐμ, σὺμ; as τὸν πονηρόν, σὺν ψυχῇ, pron. τὸμπονηρόν, σὺμψυχῇ.

ντ like *nd*; as ἐντιμος pronoun. *éndimos*. Compare μπ.

ξ like *x* or *ks*.

ο like *o* in *porter*.

οι like *ι*; as ποῖος, λοιμός, pronounced πῖος, λιμός.—Represented by æ or οἰ; as Οἶτη *Æta*, οἶκος *oicos*.

ου like *oo* in *moon*.—Represented by *u* or *ou*; as Μουσαῖος *Musæus*.

π, ρ, like, *p*, *r*.

σ like *s* in *soft*. Before β, γ, δ, μ, ρ, it is sounded like ζ; as κόσμος, σβέσαι, Σμύρνη, pronounced κόζμος, ζβέσαι, Ζμύρνη.

so also at the end of a word ; as τοὺς βασιλεῖς τῆς γῆς pron. τοὺς βασιλεῖς τῆς γῆς.

τ like *t* in *tell*.

υ like *ι* ; as Κίρος pronounced Κίρος.—Represented by *y* ; as Κίρος *Cyrus*, Βυζάντιον *Byzantium*, not *Curus*, *Buzantium*.—Dionysius says ; "Ἔστι δὲ ἥτιον τοῦτου [τοῦ Ω] τὸ Υ· περὶ γὰρ αὐτὰ τὰ χεῖλη συστολῆς γενομένης ἀξιολόγου πνίγεται καὶ στενὸς ἐκπίπτει ὁ ἥχος. It was therefore pronounced like French *u*.

υ like *ι* ; as υἱός, pron. *ιός*.—Represented by *yi* ; as Ἁρπυῖαι *Harpyiæ*.

φ like *ph* or *f*.

χ like German *ch* or Spanish *j*.

ψ like *ps*.

ω and φ like *o*.

ων see *av*.

The rough breathing is silent. So far as quantity is concerned all the short vowels are equivalent to the long ones.

The written accent always guides the rising and falling of the voice. The accent of the enclitic is disregarded in pronunciation : but when the attracting word has the accent on the antepenult, its last syllable takes the secondary accent. E. g. δειξόν μοι, κλύθι μεν, are pronounced δέιζον-μοι, κλύθιμεν, but λέλεκται μοι has the primary accent on the first syllable λε, and the secondary on ται.

Those who imagine that reading by accent injures the quantity seem to forget that the rising and falling of the voice have little to do with the lengthening and shortening of syllables ; and that what they call quantity is nothing more nor less than sheer accent very often placed on the wrong syllable.

Plato (Κρατίλ.) says, Πρῶτον μὲν γὰρ τὸ τοιόνδε δεῖ ἐννοῆσαι περὶ ὀνομάτων, ὅτι πολλάκις ἐπεμβάλλομεν γράμματα, τὰ δ' ἐξαιρούμεν, παρ' ὃ βουλόμεθα ὀνομάζοντες· καὶ τὰς ὁξύτητας μεταβάλλομεν· οἶον, Διὶ φίλος, τοῦτο ἵνα ἀντὶ ῥήματος ὄνομα ἥμῃν γένηται, τό τε ἑτερον αὐτόθεν ἰῶτα ἐξέλλομεν, καὶ ἀντὶ ὁξείας τῆς μέσης συλλαβῆς βαρεῖαν ἐφθεγξάμεθα.—"Ἀνθρωπος, according to him (ibid.), is derived from the expression ἀνθρώων ἃ ὤπωπε *reflecting on what he has seen*, by dropping the second *α* and pronouncing ω grave ; therefore ἄνθρωπος not ἀνθρώπος.

Aristotle (Περὶ Σοφιστ. Ἑλέγχ. Cap. IV) says, Καὶ τὸν Ὅμηρον ἔνιοι διορθοῦνται πρὸς τοὺς ἐλέγχοντας, ὥς ἀτόπως εἰρηκότα (Π. XXIII, 328),

. . . . . τὸ μὲν οὖν καταπίθεται ὁμῶς·  
 λύνουσι γὰρ αὐτὸ τῇ προσῳδία, λέγοντες τὸ, οὐ ὁξύτερον.  
 Which shows that the tone of οὖν *where*, was different from  
 the tone of οὐ *not*. Καὶ τὸ περὶ τὸ ἐνύπνιον τοῦ Ἀγαμέμνονος,  
 ὅτι οὐκ αὐτὸς ὁ Ζεὺς εἶπε (Il. II, 15),

. . . . . δίδομεν δὲ οἱ εὖχος ἀρῆσθαι,  
 (where we now read Τρώεσσι δὲ κῆδ' ἐφῆπται) ἀλλὰ τῷ ἐνυπνίῳ  
 ἐνετέλλετο διδόναι. This shows that, as far as pronuncia-  
 tion was concerned, the difference between the 1 pers.  
 plur. δίδομεν, and the Homeric infinitive διδόμεν (§ 89.  
 NOTE), lay in the tone.



## PART II.

# INFLECTION OF WORDS.

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### PARTS OF SPEECH.

§ 29. 1. The declinable parts of speech are, the noun, the verb, the pronoun, the article, and the participle.

2. The indeclinable parts of speech are, the adverb, the preposition, the conjunction, and the interjection.

3. The declinable parts of speech have three numbers; the singular, the plural, and the dual. The dual may be used when two things are spoken of; but not necessarily.

### NOUN.

§ 30. 1. The noun is grammatically divided into substantive and adjective. The substantive is divided into proper and common.

2. The noun has three genders; the masculine, the feminine, and the neuter. The masculine is, in grammar, distinguished by the article *ὁ*, the feminine, by *ἡ*, and the neuter, by *τὸ*; as *ὁ ἀνὴρ* the man, *vir*, *ἡ γυνή* the woman, *τὸ σῆκον* the fig.

Nouns which are either masculine or feminine are said to be of the *common gender*. Such nouns are, in grammar, distinguished by the articles *ὁ*, *ἡ*; as *ὁ ἡ ἄνθρωπος* a human being, *homo*.

3. The noun has three declensions; the first declension, the second declension, and the third declension.

4. The cases are five; the nominative, the genitive, the dative, the accusative, and the vocative.

NOTE 1. All neuters have three cases alike, viz. the nominative, accusative, and vocative. In the plural these cases end in  $\alpha$ : except some neuters of the second declension, which end in  $\omega$ .

NOTE 2. The nominative, accusative, and vocative dual, are alike; the genitive and dative dual are also alike. In the plural, the vocative is always like the nominative.

### FIRST DECLENSION.

§ 31. 1. The following table exhibits the endings of the first declension.

Sing.	Fem.	Masc.	Plur.	Dual.
Nom.	$\eta$ , $\check{\alpha}$ , $\bar{\alpha}$	$\eta\varsigma$ , $\bar{\alpha}\varsigma$	Nom. $\alpha\iota$	Nom. $\bar{\alpha}$
Gen.	$\eta\varsigma$ , $\bar{\alpha}\varsigma$	$ou$	Gen. $\omega\nu$	Gen. $\alpha\iota\nu$
Dat.	$\eta$ , $\alpha$	$\eta$ , $\alpha$	Dat. $\alpha\iota\varsigma$	Dat. $\alpha\iota\nu$
Acc.	$\eta\nu$ , $\check{\alpha}\nu$ , $\bar{\alpha}\nu$	$\eta\nu$ , $\bar{\alpha}\nu$	Acc. $\bar{\alpha}\varsigma$	Acc. $\bar{\alpha}$
Voc.	$\eta$ , $\check{\alpha}$ , $\bar{\alpha}$	$\eta$ , $\bar{\alpha}$	Voc. $\alpha\iota$	Voc. $\bar{\alpha}$

2. Nouns in  $\eta$  or  $\check{\alpha}$  or  $\bar{\alpha}$  are feminine; as  $\eta$   $\tau\acute{\iota}\mu\eta$  *honor*,  $\eta$   $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$  *truth*,  $\eta$   $\chi\acute{\omega}\rho\alpha$  *place*. Nouns in  $\eta\varsigma$  or  $\bar{\alpha}\varsigma$  are masculine, as  $\delta$   $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$  *poet*,  $\delta$   $\textit{Aineias}$  *Æneas*.

3. Nouns in  $\alpha$  pure (§ 16. 2),  $\rho\alpha$ , and some others, retain the  $\alpha$  throughout the singular; as  $\sigma\omicron\phi\tau\alpha$  *wisdom*,  $\sigma\omicron\phi\iota\alpha\varsigma$ ,  $\sigma\omicron\phi\iota\alpha$ ,  $\sigma\omicron\phi\iota\alpha\nu$ .

4. The following classes of nouns in  $\eta\varsigma$  have  $\check{\alpha}$  in the vocative singular.

(1). Nouns in  $\tau\eta\varsigma$ , as  $\pi\omicron\lambda\iota\tau\eta\varsigma$  *citizen*,  $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$  *poet*, voc.  $\pi\omicron\lambda\iota\tau\alpha$ ,  $\pi\omicron\iota\eta\tau\acute{\alpha}$ . Homer has  $\alpha\iota\nu\alpha\rho\acute{\epsilon}\tau\eta$  from  $\alpha\iota\nu\alpha\rho\acute{\epsilon}\tau\eta\varsigma$  *one who makes ill use of his valor*.

(2). Nouns derived from verbs by adding  $\eta\varsigma$  to the last consonant of the verb; as  $\acute{\alpha}\lambda\lambda\alpha\nu\tau\omicron\pi\acute{\omega}\lambda\eta\varsigma$  *a vender of sausages*,  $\gamma\epsilon\omega\mu\acute{\epsilon}\tau\eta\varsigma$  *geometer*,  $\pi\alpha\iota\delta\omicron\tau\omicron\iota\beta\eta\varsigma$  *instructor*.

(3). All national appellations, as  $\Pi\acute{\epsilon}\rho\sigma\eta\varsigma$  *a Persian*,  $\Sigma\acute{\kappa}\acute{\upsilon}\theta\eta\varsigma$  *a Scythian*. Also a few proper names, as  $\Lambda\acute{\alpha}\chi\eta\varsigma$  *Lachnes*,  $\textit{Pyraechmes}$ .

## EXAMPLES.

<i>Sing.</i> ἡ (honor)	<i>Plur.</i> (honors)	<i>Dual</i> (two honors)
<i>Nom.</i> τιμή	<i>Nom.</i> τιμαί	<i>Nom.</i> τιμά
<i>Gen.</i> τιμῆς	<i>Gen.</i> τιμῶν	<i>Gen.</i> τιμαῖν
<i>Dat.</i> τιμῇ	<i>Dat.</i> τιμαῖς	<i>Dat.</i> τιμαῖν
<i>Acc.</i> τιμήν	<i>Acc.</i> τιμάς	<i>Acc.</i> τιμά
<i>Voc.</i> τιμή	<i>Voc.</i> τιμαί	<i>Voc.</i> τιμά

So ζώνη girdle, κεφαλή head, λύπη grief, Κρήτη Crete, νίκη victory, Ξανθίππη Xanthippe.

<i>Sing.</i> ἡ (muse)	<i>Plur.</i> (muses)	<i>Dual</i> (two muses)
<i>Nom.</i> μουσα	<i>Nom.</i> μουσαι	<i>Nom.</i> μουσα
<i>Gen.</i> μουσῆς	<i>Gen.</i> μουσῶν	<i>Gen.</i> μουσαιν
<i>Dat.</i> μουσῇ	<i>Dat.</i> μουσαῖς	<i>Dat.</i> μουσαιν
<i>Acc.</i> μουσαν	<i>Acc.</i> μουσας	<i>Acc.</i> μουσα
<i>Voc.</i> μουσα	<i>Voc.</i> μουσαι	<i>Voc.</i> μουσα

So δόξα opinion, θάλασσα sea, ἀκανθα thorn, ἀμαξα carriage, γλῶσσα tongue.

<i>Sing.</i> ἡ (truth)	<i>Plur.</i> (truths)	<i>Dual</i> (two truths)
<i>Nom.</i> ἀλήθεια	<i>Nom.</i> ἀληθειαι	<i>Nom.</i> ἀληθεια
<i>Gen.</i> ἀληθείας	<i>Gen.</i> ἀληθειῶν	<i>Gen.</i> ἀληθειαιν
<i>Dat.</i> ἀληθείᾳ	<i>Dat.</i> ἀληθειαῖς	<i>Dat.</i> ἀληθειαιν
<i>Acc.</i> ἀληθειαν	<i>Acc.</i> ἀληθείας	<i>Acc.</i> ἀληθεια
<i>Voc.</i> ἀλήθεια	<i>Voc.</i> ἀληθειαι	<i>Voc.</i> ἀληθεια

So σοφία wisdom, ἡμέρα day, χαρά joy, χώρα place, ποιήτρια poetess, μάχαιρα sabre.

<i>Sing.</i> ὁ (publican)	<i>Plur.</i> (publicans)	<i>Dual</i> (two publicans)
<i>Nom.</i> τελώνης	<i>Nom.</i> τελῶναι	<i>Nom.</i> τελῶνα
<i>Gen.</i> τελώνου	<i>Gen.</i> τελωνῶν	<i>Gen.</i> τελώναιν
<i>Dat.</i> τελώνῃ	<i>Dat.</i> τελώναις	<i>Dat.</i> τελώναιν
<i>Acc.</i> τελώνην	<i>Acc.</i> τελώνας	<i>Acc.</i> τελῶνα
<i>Voc.</i> τελώνη	<i>Voc.</i> τελῶναι	<i>Voc.</i> τελῶνα

So Ἀτρεΐδης Atrides, Πηλεΐδης Pelides, κλέπτης thief, μαθητής learner, τεχνίτης artist. For the vocative of nouns in της &c. see § 31. 4.

<i>Sing.</i> ὁ (steward)	<i>Plur.</i> (stewards)	<i>Dual</i> (two stewards)
<i>Nom.</i> ταμίας	<i>Nom.</i> ταμίαι	<i>Nom.</i> ταμία
<i>Gen.</i> ταμίου	<i>Gen.</i> ταμιῶν	<i>Gen.</i> ταμιαῖν
<i>Dat.</i> ταμίᾳ	<i>Dat.</i> ταμίαις	<i>Dat.</i> ταμιαῖν
<i>Acc.</i> ταμίαν	<i>Acc.</i> ταμίας	<i>Acc.</i> ταμία
<i>Voc.</i> ταμία	<i>Voc.</i> ταμίαι	<i>Voc.</i> ταμία



So *νεανίας* young man, *ξίφιας* sword-fish, *φρονηματίας* a high-minded person, *Αινείας* Æneas, *Λεωνίδας* Leonidas.

NOTE 1. QUANTITY. The termination *α* of the *nominative* is always short, when the genitive has *ης*; *μοῦσᾱ* *μούσης*, *ἐχιδνᾱ* *ἐχιδνης*. It is very often long, when the genitive has *ας*; as *σοφιλᾱ* *σοφίας*, *Κισσαλθᾱ* *Κισσαλθας*.

The termination *αν* of the *accusative* always follows the quantity of the *nominative*; as *μοῦσᾱ* *μούσᾱν*, *χώρᾱ* *χώρᾱν*.

The termination *α* of the *vocative* singular of nouns in *ας* is always long; as *νεανίας* *νεανιᾱ*, *Λεωνίδας* *Λεωνιδᾱ*. In nouns in *ης* it is always short (§ 31. 4); as *κλέπτης* *κλέπτᾱ*, *κροῖτης* *κροῖτᾱ*.

The termination *ας* is long; as *ταμιᾱς*, *ἄληθειᾱς* from *ἀληθειᾱ*. Except some Doric *acc. plur.*, as *τέχνᾱς* for *τέχνᾱς* from *τέχνη*, *πᾶσᾱς* from *πᾶσας*. Compare § 33. NOTE 4.

The termination *α* of the *nom. acc.* and *voc. dual* is always long; as *τιμᾱ* from *τιμή*, *ληστᾱ* from *ληστής* robber.

NOTE 2. ACCENT. The endings of the *genitive* and *dative*, take the circumflex, when the *nominative* has the accent on the last syllable; as *τιμῆς*, *τιμῇ*, *τιμαῖς*, from *τιμή*, *χαρῆς*, *χαρῇ*, from *χαρά*, *ληστοῦ*, *ληστιαῖς*, from *ληστής*. Compare § 33. NOTE 3, and § 35. NOTE 3.

The termination *ων* of the *genitive plural* takes the circumflex, as *ἀληθειῶν*, *τελωνῶν*. Except the feminine of barytone (§ 19. 2) adjectives and participles in *ος*, as *ἄξιος*, *ἄξια* *ἄξιων* not *ἄξιῶν*, *τυπτόμενος*, *τυπτιομένη* *τυπτιομένων*. Except also the following substantives, viz. *χρήστις* *usurer*, *χρήσιτων* *οἱ ἐτησῖαι* *etesian winds*, *ἐτησίων* *ἀφύη* *anchovy*, *ἀφύων*.

The accent remains on the same syllable as in the *nominative*, if the last syllable permits it (§ 20.); as *θάλασσα*, *θάλασσαν*, *θάλασσαι*; and if not, it is removed to the next syllable; as *θαλάσσης*, *θαλάσσαις*. The *genitive plural* is of course excepted. Compare § 33. NOTE 3, and § 35. NOTE 3. *Δεσπότης* *master*, has *voc. δέσποτα*.

NOTE 3. DIALECTS. The Dorians use *ᾱ* for *η*; as *ἅ φωνᾱ*, *τᾱς* *φωνᾱς*, &c. for *ἡ* *φωνή*, *τῆς* *φωνῆς*, &c. The Ionians often use in the sing. *η* for *α* long; as *ἡμέρη* *ἡμέρης*, for *ἡμέρα*, *ἡμέρας*.

The Homeric language has some *nominatives masc.* in *ᾱ*; as *ἵππῳτα* for *ἵππότης* *horseman*, *μητιετα* for *μητιέτης* *counsellor*, *νεφεληγερέτα* for *νεφεληγερέτης* *cloud-compelling*, *Θυέστα* for *Θυέστης* *Thyestes*.

Homeric *genitive sing. masc.* in *ᾱο, εω*; as *Ἀτρεῖδαο* from *Ἀτρεΐδης*, *Πηλεΐάδεω* from *Πηλεΐδης*. The ending *εω* becomes *ω*, when it is preceded by a vowel, as *Ἑρμεῖω* for *Ἑρμεῖεω* from *Ἑρμείας*. *Genitive plural* in *ᾱων, εων*; as *μουσᾶων* from *μοῦσα*, *ἐφετιμέων* from *ἐφετιμή*. The Ionians make use of the gen. in *εω plur. εων*. The Dorians contract *ᾱο* into *ᾱ*, and *ᾱων* into *ᾱν*; as *Ἀτρεΐδα, ὄρεσιβάτα* from *ὄρεσιβάτης* *one who wanders on mountains*, *ἀρετᾶν* from *ἀρετή*. Even the Attics sometimes make use of the Doric *genitive sing.*, especially in proper names; as *ὄρνιθοθήρα* from *ὄρνιθοθήρας* *bird-catcher*, *Γωβρύα* from *Γωβρύας* *Gobryas*, *Εὐρώτα* from *Εὐρώτας* *Eurotas*.

Homeric *dative plural* in *αῖσι(ν), ῥσι(ν)* or *ῥς*; as *μούσαιοι(ν)*, or *μούσῃσι(ν)*, or *μοῖσῃς*, from *μοῦσα*, *θεᾷσι(ν)*, or *θεῇσι(ν)*, or *θεῇς*, from *θεά*. The Ionians use the dat. in *ῥσι* or *ῥς*.

Homeric *genitive and dative, both singular and plural*, in *ῃφι*; as *ἐννῃφι* for *ἐννῆς*, *βιῃφι* for *βία*, *κλισιῃφι* for *κλισία*. Compare § 33. NOTE 4, and § 35. NOTE 2.

§ 32. Nouns in *εα, αα, οη*, and *εας*, may be contracted. The syllables *οη* become *η*. The syllables *εα, εας*, if preceded by a vowel or by *ρ*, becomes *α, ας*. E. g.

*σῦκέα συκῇ fig-tree*, gen. *συκέας συκῆς*, dat. *συκέᾳ συκῇ*, acc. *συκέαν συκῆν*, plur. *συκέαι συκαῖ, συκέων συκῶν, συκέαις συκαῖς, συκέας συκᾶς*.

*μνάα μνᾶ mina*, *μνάας μνᾶς, μνάαν μᾶν*, plur. *μνάαι μναῖ, μνάων μνῶν, μνάαις μναῖς, μνάας μνᾶς*.

*ἄπλόη ἄπλῃ simple*, *ἄπλόης ἄπλῆς, &c.*

*Ἑρμείας Ἑρμῆς Hermes*, *Ἑρμέου Ἑρμοῦ, Ἑρμέᾳ Ἑρμῇ, Ἑρμέαν Ἑρμῆν, Ἑρμέα Ἑρμῆ*, plur. *Ἑρμέαι Ἑρμαῖ, &c.*

*ἄργυρέα ἄργυρᾶ of silver*, *ἄργυρέας ἄργυρᾶς, &c.*

*βορέας βορέᾳ boreas*, *βορέα (§ 31. NOTE 3) βορέᾳ, &c.*

## SECOND DECLENSION.

§ 33. 1. The following table exhibits the endings of the second declension.

<i>Sing. Masc.&amp;Fem. Neut.</i>			<i>Plur. Masc.&amp;Fem. Neut.</i>			<i>Dual.</i>	
Nom.	ος, ως	ον, ων	Nom.	οι, φ	ᾱ, ω	Nom.	ω
Gen.	ου, ω	ου, ω	Gen.	ων	ων	Gen.	οιν, φν
Dat.	φ	φ	Dat.	οις, φς	οις, φς	Dat.	οιν, φν
Acc.	ον, ων	ον, ων	Acc.	ους, ως	ᾱ, ω	Acc.	ω
Voc.	ε, ως	ον, ων	Voc.	οι, φ	ᾱ, ω	Voc.	ω

2. Nouns in *ος* or *ως* are masculine or feminine ; as *ὁ Ὅμηρος* *Homer*, *ὁ Μενέλαος* *Menelāus*, *ἡ νῆσος* *island*. Nouns in *ον* or *ων* are neuter ; as *τὸ σῦκον* *fig*.

## EXAMPLES.

<i>Sing.</i> ὁ ( <i>word</i> )	<i>Plur.</i> ( <i>words</i> )	<i>Dual</i> ( <i>two words</i> )
Nom. λόγος	Nom. λόγοι	Nom. λόγῳ
Gen. λόγου	Gen. λόγων	Gen. λόγοιν
Dat. λόγῳ	Dat. λόγοις	Dat. λόγοιν
Acc. λόγον	Acc. λόγους	Acc. λόγῳ
Voc. λόγε	Voc. λόγοι	Voc. λόγῳ

So *ὁ νόμος* *law*, *ὁ νομός* *pasture-ground*, *ἡ νόσος* *disease*, *ὁ, ἡ ἄνθρωπος* *man, human being*, *ὁ Ἡσίοδος* *Hesiod*.

<i>Sing.</i> τὸ ( <i>fig</i> )	<i>Plur.</i> ( <i>figs</i> )	<i>Dual</i> ( <i>two figs</i> )
Nom. σῦκον	Nom. σύκα	Nom. σύκῳ
Gen. σύκου	Gen. σύκων	Gen. σύκοιν
Dat. σύκῳ	Dat. σύκοις	Dat. σύκοιν
Acc. σῦκον	Acc. σύκα	Acc. σύκῳ
Voc. σῦκον	Voc. σύκα	Voc. σύκῳ

So *ὁ ξύλον* *wood*, *ὁ θηρίον* *beast*, *τὸ παιδίον* *child*, *τὸ κάτοπτρον* *mirror*, *ὁ ἄστρον* *star*.

<i>Sing.</i> ὁ ( <i>temple</i> )	<i>Plur.</i> ( <i>temples</i> )	<i>Dual</i> ( <i>two temples</i> )
Nom. νεώς	Nom. νεῶ	Nom. νεῶ
Gen. νεῶ	Gen. νεῶν	Gen. νεῶν
Dat. νεῶ	Dat. νεῶς	Dat. νεῶν
Acc. νεῶν	Acc. νεώς	Acc. νεῶ
Voc. νεώς	Voc. νεῶ	Voc. νεῶ

So *ὁ λαός* *people*, *ὁ λαγός* *hare*, *ὁ ταός* *peacock*, *ἡ ἔως* *morning*.

<i>Sing.</i> τὸ ( <i>hall</i> )	<i>Plur.</i> ( <i>halls</i> )	<i>Dual</i> ( <i>two halls</i> )
Nom. ἀνώγειον	Nom. ἀνώγειω	Nom. ἀνώγειω
Gen. ἀνώγειω	Gen. ἀνώγειων	Gen. ἀνώγειων
Dat. ἀνώγειῳ	Dat. ἀνώγειος	Dat. ἀνώγειων
Acc. ἀνώγειον	Acc. ἀνώγειω	Acc. ἀνώγειω
Voc. ἀνώγειον	Voc. ἀνώγειω	Voc. ἀνώγειω

NOTE 1. The following neuters, viz. *αὐτό*, *τοῦτο*, *ἐκεῖνο*, *τό*, *ὅ*, *ἄλλο*, from *αὐτός*, *οὗτος*, *ἐκεῖνος*, *ὁ*, *ὅς*, *ἄλλος*, respectively, have *ο* instead of *ον*.

Further, the termination *ων* of the accusative sing. often drops the *ν* ; as *τὸν Ἀθῶ*, *τὴν Κῶ*, *τὴν ἔω*, from *Ἀθῶς* *Athos*, *Κῶς* *Cos*, *ἔως* *morning*.



**NOTE 2. QUANTITY.** The termination *α* of the neuter plur. is always short; as *σῦνᾶ, ὀστέᾶ*.

**NOTE 3. ACCENT.** The endings of the *genitive* and *dative* take the circumflex, when the nominative has the accent on the last syllable; as *αὐτοῦ, αὐτῶν, αὐτῷ, αὐτοῖς, αὐτοῖν*, from *αὐτός*. Compare § 31. NOTE 2.

The accent remains on the same syllable as in the nominative, if the last syllable permits it (§ 20.); as *λόγος, λόγου, λόγοι, &c.*; and if not, it is placed on the next syllable; as *ἄνθρωπος, ἀνθρώπου, ἀνθρώπῳ, ἀνθρώπων, &c.* Compare § 31. NOTE 2, and § 35. NOTE 3.

**NOTE 4. DIALECTS.** Homeric *genitive sing.* in *οιο*; as *ἀργυρέοιο βιοῖο* from *ἀργύρεος βιός* *silver bow*. Doric *genitive sing.* in *ω*; as *Πηνειῷ* from *Πηνειός* *Peneus*, *Πινδῶ* from *Πινδος* *Pindus*. Homer has *gen.* *Πετεῷο* from *Πετεός*.

Homeric *dative plur.* in *οισι(ν)*; as *θριγκοῖσι(ν)* from *θριγκός* *a coping*, *ῥμοισι(ν)* from *ῥμος* *shoulder*.

Doric *accusative plur.* in *ως* or *ος*; as *λύκος* for *λύκους* from *λύκος* *wolf*, *τῷς Μήδως* from *ὁ Μῆδος* *a Mede*. Compare § 31. NOTE 1.

Homeric *genitive* and *dative dual* in *οῦν*; as *ἵπποιον* from *ἵππος* *horse*, *σταθμοῦν* from *σταθμός* *a resting place*. Compare § 35. NOTE 2.

Homeric *genitive* and *dative*, both *singular* and *plural*, in *οφι(ν)*; as *θεόφι(ν)* for *θεοῖς* from *θεός* *god*, *στρατόφι(ν)* for *στρατοῦ* from *στρατός* *camp, army*. Compare § 31. NOTE 3, and § 35. NOTE 2.

§ 34. Nouns in *εος, οος, εον, and οον*, are contracted. The syllables *εα* are contracted into *α*. E. g.

S. ὁ ( <i>mind</i> )	P. ( <i>minds</i> )	D. ( <i>two minds</i> )
N. νόος νοῦς	N. νόοι νοῖ	N. νόω νό
G. νόου νοῦ	G. νόων νοῶν	G. νόοιν νοῖν
D. νόῳ νοῷ	D. νόοις νοῖς	D. νόοιν νόοιν
A. νόον νοῦν	A. νόους νοῦς	A. νόω νό
V. νόε νοῦ	V. νόοι νοῖ	V. νόω νό

So *πλόος πλοῦς* *sailing*, *ῥόος ῥοῦς* *current*.

S. τὸ ( <i>bone</i> )	P. ( <i>bones</i> )	D. ( <i>two bones</i> )
N. ὀστέον ὀστοῦν	N. ὀστέα ὀστέα	N. ὀστέω ὀστέω
G. ὀστέου ὀστοῦ	G. ὀστέων ὀστέων	G. ὀστέοιν ὀστοῖν
D. ὀστέῳ ὀστέῳ	D. ὀστέοις ὀστέοις	D. ὀστέοιν ὀστοῖν
A. ὀστέον ὀστοῦν	A. ὀστέα ὀστέα	A. ὀστέω ὀστέω
V. ὀστέον ὀστοῦν	V. ὀστέα ὀστέα	V. ὀστέω ὀστέω

NOTE. The contracted nom. acc. and voc. dual takes the acute accent, contrary to the general rule (§ 23. NOTE 3).

### THIRD DECLENSION.

§ 35. 1. The following table exhibits the terminations of the third declension.

<i>Sing.</i>		<i>Plur. Masc. &amp; Fem. Neut.</i>		<i>Dual.</i>
Nom.	ς	Nom.	ες ᾶ	Nom. ε
Gen.	ος, ως	Gen.	ων ων	Gen. οιν
Dat.	ι	Dat.	σι(ν) σι(ν)	Dat. οιν
Acc.	ᾶ, ν	Acc.	ᾶς ᾶ	Acc. ε
Voc.	ς	Voc.	ες ᾶ	Voc. ε

2. In the third declension, the gender must be determined by practice. It is observed however that :

(1). All nouns in ες are masculine ; as ὁ ἱερεὺς *priest*, ὁ ἵππεύς *horseman*, ὁ Ἀχιλλεύς *Achilles*.

(2). All nouns in ω and abstract nouns in της are feminine ; as ἡ ἠχώ *echo*, ἡ Ἀητώ *Latona*, ἡ Θεότης *divinity*, ἡ ἰσότης *equality*.

(3). All nouns in α, η, ι, υ, ος, ορ, ον, ες, εν, are neuter ; as τὸ πρᾶγμα *thing*, τὸ κέφαλον *head*, τὸ μέλι *honey*, τὸ ῥάβδον *mustard*, τὸ βέλος *arrow*, τὸ ἤτορ *heart*.

NOTE 1. QUANTITY. The terminations ι, σι, α, ας, are short ; as κόρακι, κόρακιᾶ, κόραξι, κόρακις. Nouns in ες may have ᾶ, ᾶς in the accusative, as τὸν βασιλέᾶ, τοὺς βασιλέᾶς.

NOTE 2. DIALECTS. Homeric dative plural in εσι(ν) or εσσι(ν) ; as δεπάεσσι from δέπας δέπας, χεῖρεσιν from χεῖρ χεῖρς.

Ionic genitive plural in εων for ὦν (circumflexed) ; as χηνέων from χήν, ἀνδρέων from ἀνήρ ἀνδρός.

Homeric genitive and dative dual in οῖν ; as Σειρήνοῖν from Σειρήν, ποδοῖν from ποὺς ποδός. Compare § 33, NOTE 4.

Homeric genitive and dative both singular and plural, in σφι(ν) ; as ὄχεσφι for ὄχει from ὄχος ὄχος, στήθεσφι for στήθεων from στήθος στήθος, Ἐρέβουσφι for Ἐρέβεος from Ἐρέβος *Erebus*. Ναῦς has ναῦφι for νηῶν. Compare § 33.

NOTE 4, and § 31. NOTE 3.

## EXAMPLES.

<i>Sing.</i> ὁ (crow)	<i>Plur.</i> (crows)	<i>Dual</i> (two crows)
Nom. κόραξ	Nom. κόρακες	Nom. κόρακε
Gen. κόρακος	Gen. κοράκων	Gen. κοράκοιν
Dat. κόρακι	Dat. κόραξι(ν)	Dat. κοράκοιν
Acc. κόρακα	Acc. κόρακας	Acc. κόρακε
Voc. κόραξ	Voc. κόρακες	Voc. κόρακε

So ὁ ἱέραξ ἱεράκος, ὁ ἄσπαξ ἄσπαγος, ἡ θοῖξ τριχός (§ 14. 3).  
So also ὁ γύψ γυπός, ὁ Ἄραψ Ἄραβος, ἡ κατῆλιψ κατήλιφος.

<i>Sing.</i> ἡ (hope)	<i>Plur.</i> (hopes)	<i>Dual</i> (two hopes)
Nom. ἐλπίς	Nom. ἐλπίδες	Nom. ἐλπίδε
Gen. ἐλπίδος	Gen. ἐλπίδων	Gen. ἐλπίδοιν
Dat. ἐλπίδι	Dat. ἐλπίσι(ν)	Dat. ἐλπίδοιν
Acc. ἐλπίδα	Acc. ἐλπίδας	Acc. ἐλπίδε
Voc. ἐλπί	Voc. ἐλπίδες	Voc. ἐλπίδε

So ἡ χάρις χάριτος, ἡ κόρυς κόρυθος, ὁ Πάρις Πάρινης. So  
also ἡ ἔλμινς ἔλμινθος, ἡ Τίρυνς Τίρυνθος.

<i>Sing.</i> ὁ (giant)	<i>Plur.</i> (giants)	<i>Dual</i> (two giants)
Nom. γίγᾱς	Nom. γίγαντες	Nom. γίγαντε
Gen. γίγαντος	Gen. γιγάντων	Gen. γιγάντοιιν
Dat. γίγαντι	Dat. γιγᾱσι(ν)	Dat. γιγάντοιιν
Acc. γίγαντα	Acc. γίγαντας	Acc. γίγαντε
Voc. γίγαν	Voc. γίγαντες	Voc. γίγαντε

So ὁ Αἴας Αἴαντος. So also ὁ ὀδούς ὀδόντος, ὁ τυφθεῖς τυφθέντος, ὁ ζευγνῦς ζευγνόντος.

<i>Sing.</i> ὁ (weevil)	<i>Plur.</i> (weevils)	<i>Dual</i> (two weevils)
Nom. κίς	Nom. κίες	Nom. κίε
Gen. κιός	Gen. κιῶν	Gen. κιοῖν
Dat. κίι	Dat. κισί(ν)	Dat. κιοῖν
Acc. κίιν	Acc. κίας	Acc. κίε
Voc. κίς	Voc. κίες	Voc. κίε

<i>Sing.</i> ὁ (age)	<i>Plur.</i> (ages)	<i>Dual</i> (two ages)
Nom. αἰών	Nom. αἰῶνες	Nom. αἰῶνε
Gen. αἰῶνος	Gen. αἰώνων	Gen. αἰῶνε
Dat. αἰῶνι	Dat. αἰῶσι(ν)	Dat. αἰῶνοιιν
Acc. αἰῶνα	Acc. αἰῶνας	Acc. αἰῶνε
Voc. αἰών	Voc. αἰῶνες	Voc. αἰῶνε

So ὁ Πλάτων Πλάτωνος. So also ὁ Ἕλλην Ἕλληνας, ὁ χῆν χηνός, ὁ παῖς παῖδος.



<i>Sing.</i> ὁ ( <i>god</i> )	<i>Plur.</i> ( <i>gods</i> )	<i>Dual</i> ( <i>two gods</i> )
<i>Nom.</i> δαίμων	<i>Nom.</i> δαίμονες	<i>Nom.</i> δαίμονε
<i>Gen.</i> δαίμονος	<i>Gen.</i> δαιμόνων	<i>Gen.</i> δαιμόνοι
<i>Dat.</i> δαίμονι	<i>Dat.</i> δαίμοσι(ν)	<i>Dat.</i> δαιμόνοι
<i>Acc.</i> δαίμονα	<i>Acc.</i> δαίμονας	<i>Acc.</i> δαίμονε
<i>Voc.</i> δαίμον	<i>Voc.</i> δαίμονες	<i>Voc.</i> δαίμονε

So ἡ Λακεδαιμων Λακεδαιμονος, ἡ ἀηδὼν ἀηδόνης. So also ὁ λιμήν λιμένος, ὁ ποιμήν ποιμένος.

<i>Sing.</i> ὁ ( <i>lion</i> )	<i>Plur.</i> ( <i>lions</i> )	<i>Dual</i> ( <i>two lions</i> )
<i>Nom.</i> λέων	<i>Nom.</i> λέοντες	<i>Nom.</i> λέοντε
<i>Gen.</i> λέοντος	<i>Gen.</i> λεόντων	<i>Gen.</i> λεόντοι
<i>Dat.</i> λέοντι	<i>Dat.</i> λέουσι (ν)	<i>Dat.</i> λεόντοι
<i>Acc.</i> λέοντα	<i>Acc.</i> λέοντας	<i>Acc.</i> λέοντε
<i>Voc.</i> λέον	<i>Voc.</i> λέοντες	<i>Voc.</i> λέοντε

<i>Sing.</i> τὸ ( <i>thing</i> )	<i>Plur.</i> ( <i>things</i> )	<i>Dual</i> ( <i>two things</i> )
<i>Nom.</i> πρᾶγμα	<i>Nom.</i> πράγματα	<i>Nom.</i> πράγματε
<i>Gen.</i> πράγματος	<i>Gen.</i> πραγμάτων	<i>Gen.</i> πραγμάτων
<i>Dat.</i> πράγματι	<i>Dat.</i> πράγμασι (ν)	<i>Dat.</i> πραγμάτων
<i>Acc.</i> πρᾶγμα	<i>Acc.</i> πράγματα	<i>Acc.</i> πράγματε
<i>Voc.</i> πρᾶγμα	<i>Voc.</i> πράγματα	<i>Voc.</i> πράγματε

So τὸ σῶμα σώματος, τὸ σπέρμα σπέρματος. So also τὸ μέλι μέλιτος.

NOTE 3. ACCENT. (1). In *polysyllables*, the accent generally remains on the same syllable as in the nominative, if the last syllable permits it (§ 20.) ; as κόραξ, κόρακος, κοράκιον, &c. αἰών, αἰῶνος, αἰώνων, &c. Compare § 31. NOTE 2, and § 33. NOTE 3.

(2). *Monosyllables* throw the accent in the *genitive* and *dative* of all the numbers upon the last syllable ; as κίς, κιός, κίη, κιῶν, κισί, κιοῖν : it is observed that the terminations οιν, ων, are circumflexed.

Except monosyllabic *participles*, as δοῦς, δόντος, δόντι. Except also the *plural* of πᾶς, πάντων, πᾶσι. Except also the *genitive plur.* and *dual* of the following nouns, ἡ δᾶς torch, δάδων, ὁδμῶς slave, δμῶν, ὁ θῶς jackal, θῶν, τὸ ΚΡΑΣ head, κράτων, τὸ οὔς ear, ὦτων, ὁ, ἡ παῖς child, παιδων, ὁ σῆς moth, σέων, ὁ Τρώς Trojan, Τρώων, ἡ φῶς blister, φῶδων, τὸ φῶς light, φῶτων. Except also the Homeric *dative plur.* (§ 35. NOTE 2), as παιδεσσι from παῖς.

§ 36. 1. Most nouns of the third declension form their *nominative singular* by dropping the termination *ος* of the genitive and annexing *ς*. E. g.

ὁ κήρυξ, ὁ πέροδιξ	gen. κήρυκος, πέροδικος, § 5. 2.
ὁ Πέλοψ, ὁ Κέκρωψ	“ Πέλοπος, Κέκρωπος, <i>ibid.</i>
ὁ πένης, ἡ ἄψις	“ πένητος, ἀψιδος, § 10. 2.
ὁ ἰστιάς, ὁ δεικνύς	“ ἰστάντος, δεικνύντος, § 12. 4.

(1). *Masculines* and *feminines* change *ες* and *ος* into *ης* and *ως*; as ἡ τρίτης τριῆρος, ἡ ἥως ἥρος, ὁ τετυφώς τετυφότης.—Some *masculines* change *ες* into *ευς*; as ὁ βασιλεύς βασιλέως, ὁ ἱππεύς ἱππέως.

(2). Many *neuters* change *ες* into *ος*; as τὸ τεῖχος τείχεος, τὸ θέρος θέρεος. See § 2. NOTE 3.

(3). Some *neuters* change *ς* into *ρ*; as τὸ στέαρ στέατος, τὸ δέλεαρ δελέατος, τὸ ἦπαρ ἥπατος.

NOTE 1. The nouns, ἡ γραῦς, ἡ ναῦς, gen. γραῶς, ναῶς, (originally perhaps γραFός, ναFός, § 1. NOTE 3) changes *ᾱς* into *αῦς*.—The nouns ὁ, ἡ βοῦς (Doric βῶς), ὁ χοῦς, ὁ ποῦς, gen. βοός, χοός, ποδός, change *ος* into *ους*. See § 2. NOTE 3.—The word ἡ ἀλώπηξ fox, has gen. ἀλώπεκος.—The nouns τὸ σκῶρ, and τὸ ὕδωρ, gen. σκατός, ὕδατος, change *ας* into *ωρ*.—The noun τὸ οὔς (Doric ὠς) ear, gen. ὠτός, changes *ως* into *ους*.

2. Many form their *nominative singular* by dropping the termination *ος* of the genitive, with such consonants, as cannot stand at the end of a Greek word (§ 16. NOTE 2). *Masculines* and *feminines* change *εν*, *ερ*, *ο*, *ον*, *ορ*, into *ην*, *ηρ*, *ω*, *ων*, *ωρ*, respectively. E. g.

ὁ Ἕλλην, ὁ Πλάτων	gen. Ἕλληρος, Πλάτωνος
ὁ λιμήν, ὁ Ἀγαμέμνων	“ λιμένος, Ἀγαμέμνονος
ὁ λέων, ἡ ἰχθῶ	“ λέοντος, ἰχθύος
ὁ σωτήρ, ὁ πατήρ	“ σωτήρος, πατέρος

So τὸ διδόν διδόντος, τὸ λεχθέν λεχθέντος, τὸ πρᾶγμα πράγματος, τὸ μέλι μέλιτος.

NOTE 2. The noun ἡ γυνή woman, gen. γυναικός, changes *αι* into *η*. It is not necessary to manufacture *ΓΥΝΑΙΞ* for the sake of γυναικός, γυναικί, &c.

NOTE 3. *Neuters* in *αρ* are contracted when this ending is preceded by *ς*; as τὸ ἔαρ ἤρ, τὸ στέαρ στήρ, τὸ δέλεαρ, τὸ

φρέαρ, τὸ κέαρ κῆρ, gen. ἔαρως ῥῆρος, στέατος σιτητός, δελέατος δέλητος, φρέατος φρητός, κέαρως κῆρως.

NOTE 4. Nouns in εις and εν, gen. εντος, are contracted, when these endings are preceded by η or ο; as ὁ τιμῆεις τιμῆς, τὸ τιμῆεν τιμῆν, ὁ πλακόεις πλακοῦς, τὸ πλακόεν πλακοῦν, ἡ Τραπεζόεις Τραπεζοῦς, gen. τιμῆεντος τιμῆντος, πλακόεντος πλακοῦντος, Τραπεζόεντος Τραπεζοῦντος.

NOTE 5. The QUANTITY of the last syllable of the nominative, and the quantity of the penult of the genitive, must be learned by observation. Nevertheless we remark here that :

(1). Monosyllabic nominatives are long; as ἡ δοῦς, τὸ πᾶν. Except τις, τις, τι and τι.

(2). The vowels α, ι, υ, in the penult of the genitive are short, when this case ends in ος pure; as τὸ γῆρας γήραος, ἡ πόλις πόλϊος, τὸ δάκρυ δάκρυος. Except ἡ γραιῦς γραιός, ἡ ναῦς ναός.

(3). The penult of the genitive of substantives is long, when this case terminates in ανος, ινος, υνος; as ὁ τιτάν τιτᾶνος, ἡ Σαλαμὶς Σαλαμῖνος, ὁ Φόρκυς Φόρκυνος.

§ 37. 1. The accusative singular is formed by dropping ος of the genitive and annexing α. E. g.

ὁ κόραξ	κόρακος	Acc. κόρακα
ὁ Ἄραψ	Ἄραβος	“ Ἄραβα
ὁ γίγας	γίγαντος	“ γίγαντα

2. Nouns in ις, υς, αυς, ους, of which the genitive is in ος pure (§ 16. 2), form their accusative by dropping s of the nominative and annexing ν. E. g.

ὁ ἰχθύς	ἰχθύος	Acc. ἰχθύν
ἡ πόλις	πόλϊος	“ πόλιν
ἡ ναῦς	ναός	“ ναῦν

If the genitive is not in ος pure, they can have ν in the accusative only when the last syllable of the nominative is not accented. E. g.

ἡ κόρυς	κόρυθος	Acc. κόρυθα or κόρυν
ὁ, ἡ ὄρνις	ὄρνιθος	“ ὄρνιθα or ὄρνιν
ὁ, ἡ εὐέλπις	εὐέλπιδος	“ εὐέλπιδα or εὐέλπιν.



But never ἐλπιν, φροντίν, πατρίν, from ἐλπίς ἐλπίδος, φροντίς φροντίδος, πατρίς πατρίδος.

NOTE 1. The Homeric language has acc. βόα, εὐρέα, ἰχθία, νέα, ἀδέα = ἡδέα, χροά, from βούς, εὐρύς, ἰχθύς, ναῦς, ἡδύς.

NOTE 2. The nouns Ἀπόλλων Apollo, Ποσειδῶν Poseidon or Neptune, ὁ κυκεῶν a kind of mixed drink, have acc. Ἀπόλλωνα and Ἀπόλλω, Ποσειδῶνα and Ποσειδῶ, κυκεῶνα and κυκεῶ Homeric κυκειῶ.

§ 38. 1. In many instances the *vocative singular* is like the nominative.

2. Many nouns form their *vocative singular* by dropping *ος* of the genitive, with such consonants as cannot stand at the end of a Greek word (§ 16. NOTE 2). E. g.

ὁ δαίμων	δαίμονος	voc. δαῖμον
ὁ λέων	λέοντος	“ λέον
ὁ γίγᾱς	γίγαντος	“ γίγᾱν
ἡ μήτηρ	μητέρος	“ μήτηρ.

3. Nouns in *ις*, *υς*, *ευσ*, drop the *ς* of the nominative. The ending *ευ* is always circumflexed. E. g.

ἡ πόλις,	ἡ ἐλπίς	voc. πόλι,	ἐλπί
ὁ ἰχθύς,	ὁ ἱππεύς	“ ἰχθύ,	ἱππεῦ.

4. Nouns in *ης* gen. *εος*, shorten *ης* into *ες*. E. g. ὁ Σωκράτης, voc. Σώκρατες.

5. Feminines in *ω*, *ως*, gen. *οος*, have *οῖ* in the vocative. E. g. ἡ ἡχώ ἡχώος, voc. ἡχοῖ.

NOTE 1. A few proper names in *ᾱς* gen. *αντος*, have *ᾱ* in the vocative; as ὁ Πολυδάμᾱς Πολυδάμαντος, ὁ Λαοδάμᾱς Λαοδάμαντος, voc. Πουλυδάμα (Homer.), Λαοδάμα.

NOTE 2. Observe the *vocative sing.* of the following nouns; ὁ Ἀπόλλων Ἀπόλλωνος, ὁ Ποσειδῶν Ποσειδῶνος, ὁ σωτήρ σωτήρος, voc. Ἀπολλων, Πόσειδον, σῶτερ.

NOTE 3. Vocatives which end in a short syllable, may throw the ACCENT back on the antepenult; as voc. Σώκρατες, Δημοσθένης, θύγατερ, Ἀπολλων, from Σωκράτης, Δημοσθένης, θυγάτηρ, Ἀπόλλων.

§ 39. 1. The *dative plural* is formed by dropping *ος* of the genitive and annexing *σι*. E. g.

ὁ κήρυξ κήρυκος	dat. plur. κήρυξι, § 5. 2.
ὁ γύψ γυπός	“ “ γυψι, <i>ibid.</i>
ἡ λαμπάς λαμπάδος	“ “ λαμπάσι, § 10. 2.
ὁ γίγας γίγαντος	“ “ γίγασι, § 12. 4.

2. Nouns in *ευς* form their dative plural by dropping *ς* of the nominative and annexing *σι*. E. g. ὁ βασιλεύς, ὁ ἀριστεύς, *dat. plur.* βασιλεῦσι, ἀριστεῦσι. Also the nouns ἡ γράς, ἡ ναῦς, ὁ, ἡ βοῦς, ὁ χοῦς, *dat. plur.* γραυσί, ναυσί, βουσί, χουσί.

NOTE. For the Homeric dative plur. see § 35. NOTE 2.

#### SYNCOPATED NOUNS.

§ 40. Some nouns in *ης* gen. *ερος*, drop the *ε* in the *genitive* and *dative sing.*; as ὁ πατήρ *father*, gen. πατέρος πατρός, *dat.* πατέρι πατρί. In the *dative plural* they drop the *ε* and insert an *α* before *σι*; as πατράσι (regularly πατέρσι). So ἡ μήτηρ *mother*, ἡ θυγάτηρ *daughter*, ἡ γαστήρ *venter*.

Γαστήρ, ἡ, has *dat. plur.* γαστράσι and γαστήρσι.—Ἀστήρ, ὁ, *star*, gen. ἀστέρος, imitates πατήρ only in the *dative plur.* ἀστράσι.—Ἄνθρωπος, ὁ, *man, vir*, gen. ἀνέρος ἀνδρός, *dat.* ἀνέρι ἀνδρί, *acc.* ἀνέρα ἄνδρα, *voc.* ἄνερ, *plur.* ἀνέρες ἄνδρες, ἀνέρων ἀνδρῶν, ἀνδράσι, ἀνέρας ἄνδρας, *dual*, ἀνέρε ἄνδρε, ἀνέροιν ἀνδροῖν. For the insertion of *δ*, see § 26. NOTE.—Ἀφῆν, ὁ, ἡ, *lamb*, gen. ἀφρός, *dat.* ἀφρί, *acc.* ἄφρα, *plur.* ἄφρες, ἀφράσι.—Κύων, ὁ, *dog*, κυνός, κυνί, κύνα, κύν, *plur.* κύνες, κυνῶν, κυσί, κύνας.—Δημήτηρ, ἡ, *Demeter or Ceres*, gen. Δημήτερος Δημητρος, *dat.* Δημήτερι Δημητρει, *acc.* Δήμητρα.

NOTE. The poets often drop the *ε* also in the *accusative*, *nominative* and *genitive plur.*; as θύγατρα, θύγατρες, πατέρων, for θυγατέρα, θυγατέρες, πατέρων.

#### CONTRACTS OF THE THIRD DECLENSION.

§ 41. Many nouns of the third declension, of which the *genitive* ends in *ος* pure (§ 16. 2), are contracted.

The contracted *accusative plural* is always like the contracted *nominative plural*.

§ 42. Nouns in *ης*, *ες*, *ος*, gen. *εος*, nouns in *ας* gen. *αος*, and nouns in *ω*, *ως*, gen. *οος*, are contracted whenever the termination is preceded by a vowel. E. g.

S. ὁ (Socrates)	S. τὸ (wall)
N. Σωκράτης	N. τεῖχος
G. Σωκράτεος Σωκράτους	G. τείχεος τείχους
D. Σωκράτει Σωκράτει	D. τείχεϊ τείχει
A. Σωκράτεα Σωκράτη	A. τεῖχος
V. Σώκρατες	V. τεῖχος
P. (Socrateses)	P. (walls)
N. Σωκράτεες Σωκράτεις	N. τείχεα τείχη
G. Σωκρατέων Σωκρατῶν	G. τειχέων τειχῶν
D. Σωκράτεσι (ν)	D. τείχεσι (ν)
A. Σωκράτεας Σωκράτεις	A. τείχεα τείχη
V. Σωκράτεες Σωκράτεις	V. τείχεα τείχη
D. (two Socrateses)	D. (two walls)
N. A. V. Σωκράτες Σωκράτη	N. A. V. τείχες τείχη
G. D. Σωκρατέοιν Σωκρατοῖν	G. D. τειχέοιν τειχοῖν

So ἡ τριήρης a galley with three banks of oars, Lat. *tri-remis*, ὁ Ἀριστοτέλης Aristotle, ὁ Δημοσθένης Demosthenes.  
 So τὸ βέλος arrow, τὸ ὄρος mountain, τὸ πένθος grief.

S. τὸ (prize)	S. ἡ (echo)
N. γέρα	N. ἡχώ
G. γέρας γέρας	G. ἡχόος ἡχοῦς
D. γέραϊ γέρα	D. ἡχοῖ ἡχοῖ
A. γέρας	A. ἡχόα ἡχώ
V. γέρας	V. ἡχοῖ
P. (prizes)	P. (echos)
N. γέρα γέρα	N. ἡχοί
G. γεράων γεράων	G. ἡχῶν
D. γέρασι (ν)	D. ἡχοῖς
A. γέρα γέρα	A. ἡχούς
V. γέρα γερά	V. ἡχοί
D. (two prizes)	D. (two echos)
N. A. V. γέρας γέρα	N. A. V. ἡχώ
G. D. γεράοιν γεράων	G. D. ἡχοῖν

So τὸ δέρας goblet, τὸ σέλας effulgence, τὸ γῆρας old age, τὸ δέρας skin, τὸ σφέλας bench. So ἡ Γοργώ Gorgo, ἡ Λαττώ Lattō, ἡ Σαπφώ Sappho, ἡ ἡώς morning, ἡ αἰδώς respect.

NOTE 1. Proper names in κλέης, contracted κλῆς, undergo a double contraction in the dative sing., and sometimes in the accusative sing. E. g.



- N. ὁ Περικλῆς Περικλῆς *Pericles*  
 G. Περικλέος Περικλέους  
 D. Περικλέϊ Περικλέει Περικλεῖ  
 A. Περικλέα Περικλέα Περικλή  
 V. Περικλεες Περικλεις

Sometimes they have gen. -κλέος, dat. -κλέϊ; as ὁ Ἡρακλῆς *Hercules*, gen. Ἡρακλέος, dat. Ἡρακλεῖ. The vocative Ἡρακλες occurs.

NOTE 2. The ending εα, when preceded by a vowel, is generally contracted into  $\bar{\alpha}$ ; as τὸν ὑγίεα ὑγιᾶ from ὁ ὑγιής, τὰ κλέα κλέα from τὸ κλέος, τὸν Θεμιστοκλέα Θεμιστοκλεῶ from ὁ Θεμιστοκλής.

NOTE 3. The nouns τὸ κέρας *horn*, and τὸ τέρας *prodigy*, often drop the τ and are contracted like γέρας: thus gen. κέρατος κέραος κέρως, dat. κέρατι κέραϊ κέρα, &c.

NOTE 4. The *dual* and the *plural* of nouns in ω, ως, follow the analogy of the second declension.—The Ionians make the accusative sing. in οῦν; as ἡ Αἰτώ τὴν Αἰτωῦν, ἡ Ἰώ τὴν Ἰοῦν.

NOTE 5. The Homeric language contracts εεος into ῆος or εἶος, εει into ῆι or εἷ, εεα into ῆα or εἷα; as ὁ Ἡρακλῆς, Ἡρακλέος Ἡρακλῆος, Ἡρακλέει Ἡρακλεῖ, Ἡρακλέα Ἡρακλήα. τό σπέος, gen. σπέος σπεῖος, dat. σπέϊ σπηῖ and σπεῖν, ὁ ἐϋρόρης, gen. ἐϋρόρεος ἐϋρόρειος.

§ 43. 1. Nouns in ις, υς, gen. ιος, υος, are contracted in the dative singular, and in the nominative, accusative, and vocative plural. E. g.

S. ὁ ( <i>serpent</i> )	S. ὁ ( <i>fish</i> )
N. ὄφις	N. ἰχθύς
G. ὄφιος	G. ἰχθύος
D. ὄφιι ὄφι	D. ἰχθυῖ ἰχθυῖ
A. ὄφιν	A. ἰχθύν
V. ὄφι	V. ἰχθύ
P. ( <i>serpents</i> )	P. ( <i>fishes</i> )
N. ὄφεις ὄφεις	N. ἰχθύες ἰχθύς
G. ὄφιων	G. ἰχθύων
D. ὄφισι (ν)	D. ἰχθύσι (ν)
A. ὄφιας ὄφεις	A. ἰχθύας ἰχθύς
V. ὄφεις ὄφεις	V. ἰχθύες ἰχθύς

D. (*two serpents*)

N. A. V. ὄφεις

G. D. ὀφίοιν

D. (*two fishes*)

N. A. V. ἰχθύες

G. D. ἰχθύοιν

2. The nouns ὁ, ἡ βοῦς *ox*, ἡ γραῦς *old woman*, ἡ ναῦς *ship*, and ὁ, ἡ οἷς *sheep*, are declined as follows :

Βοῦς, gen. βοός, dat. βοῖ, acc. βοῦν, voc. βοῦ, plur. nom. βόες βοῦς, gen. βοῶν, dat. βουσί, acc. βόας βοῦς, dual nom. acc. voc. βόε, gen. dat. βοῶν.

Γραῦς, gen. γραός, dat. γραί, acc. γραῦν, voc. γραῦ, plur. nom. γράες γραῖς, gen. γραῶν, dat. γραυσί, acc. γράας γραῖς. The Ionians say γρηῦς, γρηί, γρηῦ, γρηῖς.

Ναῦς, gen. νεώς, dat. νηί, acc. ναῦν, plur. nom. νῆες, gen. νεῶν, dat. ναυσί, acc. ναῦς. The regular form is, gen. νᾶός, dat. νᾶί, &c. The Ionians say, νηῦς, gen. νηός and νεός, dat. νηί, acc. νῆα and νέα, voc. νηῦ, plur. nom. νῆες and νέες, gen. νηῶν and νεῶν, dat. ναυσί Hom. νήεσσι and νέεσι, acc. νῆας and νέας, dual dat. νεοῖν.

Οἷς οἷς, gen. οἷος οἷός, dat. οἷοι οἷ, acc. οἷν οἷν, plur. nom. οἷες οἷς(-) οἷες, dat. οἷεσι Hom. οἷεσσι, acc. οἷας οἷς(-) οἷας.

3. Most nouns in *ις*, *ι*, *υς*, *υ*, change *ι* and *υ* into *ε*, in all the cases, except the nominative, accusative, and vocative singular. Substantives in *ις* and *υς* generally change *ος* into *ως*. E. g.

S. ἡ (*state*)

N. πόλις

G. πόλειως

D. πόλει πόλει

A. πόλιν

V. πόλι

S. ὁ (*cubit*)

N. πῆχυς

G. πήχεως

D. πήχει πήχει

A. πῆχυν

V. πῆχυ

P. (*states*)

N. πόλεις πόλεις

G. πόλειων

D. πόλεσι (ν)

A. πόλεας πόλεις

V. πόλεις πόλεις

P. (*cubits*)

N. πήχεις πήχεις

G. πήχεων

D. πήχεσι (ν)

A. πήχεας πήχεις

V. πήχεας πήχεις

D. (*two states*)

N. A. V. πόλεις

G. D. πολέοιν

D. (*two cubits*)

N. A. V. πήχεις

G. D. πηχέοιν

So ὁ ὄφις, ὁ πόσις *husband*, ἡ θέσις *position*, ἡ ἔξις *habit*, ἡ κίνησις, ἡ φόσις, ἡ ὕβρις *insult*. So ὁ πέλεκυς *ax*.

S. τὸ ( <i>mustard</i> )	S. τὸ ( <i>city</i> )
N. σινηπι	N. ἄστν
G. σινήπεος	G. ἄστεος
D. σινήπει· σινήπει	D. ἄστει ἄστες
A. σινηπι	A. ἄστν
V. σινηπι	V. ἄστν
P.	P. ( <i>cities</i> )
N. σινήπεα σινήπη	N. ἄστεα ἄστη
G. σινηπέων	G. ἀστέων
D. σινήπεσι (ν)	D. ἄστεσι (ν)
A. σινήπεα σινήπη	A. ἄστεα ἄστη
V. σινήπεα σινήπη	V. ἄστεα ἄστη
D.	D. ( <i>two cities</i> )
N. A. V. σινήπεα	N. A. V. ἄστες
G. D. σινηπέων	G. D. ἀστέων

So τὸ πέπερι *pepper*, τὸ κιννάβαρι *cinnabar*. So τὸ πῶν *flock*.

NOTE 1. Contracted genitives, as *πηχῶν*, *ἡμισους* from *ἡμισυς half*, neut. *ἡμισυ*, belong to the later Greek.—Genitives in *ως* from neuters in *ι* and *υ* are rare.

NOTE 2. The old grammarians tell us that the Attic genitive and dative dual of nouns in *ις* and *υς* ends in *ων*, as *ταῖν πόλεων*, *τοῖν πήχεων*. Such forms however are not found in any Greek writer of any authority.

NOTE 3. The noun *ἡ πόλις* has, in the Hom. language, gen. *πόληος*, dat. *πόληϊ*, plur. nom. *πόληες*, acc. *πόληας*.

§ 44. Nouns in *εως* are contracted in the dative singular, and in the nominative, accusative, and vocative plural. They generally have *ως* in the genitive. E. g.

S. ὁ ( <i>king</i> )	P. ( <i>kings</i> )
N. βασιλεύς	N. βασιλέες βασιλεῖς
G. βασιλέως	G. βασιλέων
D. βασιλεῖ βασιλεῖ	D. βασιλεῦσι (ν)
A. βασιλέα	A. βασιλέας βασιλεῖς
V. βασιλεῦ	V. βασιλέες βασιλεῖς
D. N. A. V. βασιλέες	G. D. βασιλέων

NOTE 1. Contracted gen. and acc. sing. occur; as *τοῦ Πειραιῶς* from *ὁ Πειραιεύς Piræeus*, *τὸν συγγραφεῖ* from *ὁ συγγραφεύς writer*, *τὸν ἱερεῖ* from *ὁ ἱερεύς priest*.—The endings *εα*,



εας, after a vowel, are contracted into  $\bar{\alpha}$ ,  $\bar{\alpha}\varsigma$ ; as τὸν χοῆα χοῶ, τοὺς χοῆας χοῶς, from ὁ χοεύς.—The ending εες is sometimes contracted into  $\eta\varsigma$ ; as οἱ ἱππῆς from ὁ ἱππεύς *horseman*, οἱ Ἀχαρνῆς from ὁ Ἀχαρνεύς *an Acharnian*.—For the quantity of  $\alpha$  and  $\alpha\varsigma$ , see § 35. NOTE 1.

NOTE 2. The Homeric language declines nouns in εως as follows: βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλῆες, βασιλῆας, βασιλῆε.

## INDECLINABLE NOUNS.

§ 45. Indeclinable nouns are those which have only one form for all the genders, numbers, and cases. Such are:

(1). The names of the letters of the alphabet; as τὸ, τοῦ, τῷ ἄλφα, τὸ, τοῦ, τῷ ξι, &c.

(2). The cardinal numbers from 5 to 100 inclusive; as οἱ, αἱ, τὰ, τῶν, τοῖς, ταῖς, πέντε, ἕξ, δέκα, &c.

(3). All foreign names not grecized; as ὁ, τοῦ, τῷ, τὸν Ἀδάμ *Adam*, Σήθ *Seth*, &c.

## ANOMALOUS NOUNS.

§ 46. 1. Nouns, which have, or are supposed to have more than one nominative, are anomalous. Such are the following:

ἀηδών, ὄνος, ἡ, *nightingale*, regular. From ΑΗΔΩ come, gen. ἀηδοῦς, voc. ἀηδοῖ.

ἄιδης, ου, ὁ, *the infernal regions*, regular. From Αἶς come gen. ἄιδος, dat. ἄιδι, acc. ἄιδα.

ἄλκη, ἡς, ἡ, *strength*, regular. From ΑΛΞ comes dat. ἄλκι.

ἀνδράποδον, ου, τὸ, *slave*, regular. From ΑΝΔΡΑΠΟΥΣ, -ποδος, comes Homer. dat. plur. ἀνδραπόδεσσι.

γόνυ, τὸ, *knee*. From ΓΟΝΑΣ (Mod. Greek γόνα) come γόνατος, γόνατι, γό-

νατα, γονάτων, γόνασι, γόνατε, γονάτοι. Hom. τοῦ γουνός, τῷ γουνί, τὰ γούνα, τῶν γούνων.

γυνή, see § 36. NOTE 2.

δαῖς, ἴδος, *fight*, regular. From ΔΑΣ comes dat. δαί.

δένδρον, ου, τὸ, *tree*, regular. From τὸ δένδρος comes dat. plur. δένδρεσι.

ΔΙΣ see Ζεύς.

δόρυ, τὸ, *spear*. From ΔΟΡΑΣ come δόρατος, δόρατι, δόρατα, δοράτων, δόρασι. Hom. τοῦ δορός and δουρός, τῷ δορί and δουρί, τὰ δοῦρα, τῶν δοῦρων, τοῖς δοῦρεσσι, τῷ δοῦρε.

δορυφόρος, ου, ὁ, *spear-polisher*, regular. From ΔΟΡΥ-ΞΟΣ comes voc. δορυξέ.

εἰκών, ὄνος, ἡ, *image*, regular. From ΕΙΚΩ come, gen. εἰκοῦς, acc. εἰκώ, acc. plur. εἰκούς.

Ζεὺς, ὁ, voc. Ζεῦ, *Zeus* or *Jupiter*. From ΔΙΣ come, τοῦ Διός, τῷ Διι, τὸν Δία. From Ζήν, τοῦ Ζηνός, τῷ Ζηνί, τὸν Ζήνα.

Θεράπων, οντος, ὁ, *attendant*, regular. From ΘΕΡΑΨ we obtain, acc. Θέραπα, nom. plur. Θέραπες.

ιχώρ, ὠρος, ὁ, *ichor*, regular. Acc. sing. ιχώρα and ιχῶ.

κάλως, ω or ωος, ὁ, *cabl*e. From ΚΑΛΟΣ come, οἱ κάλοι, τοὺς κάλους.

κάρᾱ Ionic κάρη, τὸ, *head*, gen. κάρητος, dat. κάρητι and κάρᾱ (like κέρατι κέραϊ κέρα), nom. plur. κάρᾱ (like κέρατα κέρα κέρᾱ). From ΚΡΑΣ come, gen. κρατός, dat. κρατί, acc. τὸ or τὸν κῆρα, gen. plur. κῆρων, dat. plur. κρασί. From ΚΡΑΑΣ, gen. κράατος, dat. κράατι, nom. plur. κῆρατα, acc. plur. τοὺς κῆρατας. From ΚΑΡΗΑΣ, τοῦ καρήατος, τῷ καρήατι, τὰ καρήατα.

κλάδος, ου, ὁ, *bough*, regular. From the imaginary ΚΛΑΣ come, dat. κλαδί, Hom. dat. plur. κλάδεσι.

κοινωνός, οὔ, ὁ, *partaker*, regular. From ΚΟΙΝΩΝ come, nom. plur. οἱ κοινῶνες, acc. plur. κοινῶνας.

ΚΡΑΑΣ and ΚΡΑΣ see κάρᾱ. κρήνον, ου, τὸ, *lily*, regular.

From τὸ ΚΡΙΝΟΣ comes dat. plur. κρήνεσι.

κρόκη, ης, ἡ, *woof*, regular.

From ΚΡΟΞ comes acc. sing. κρόκα.

λᾱῶς contracted λᾱς, ὁ, *stone*, gen. λᾱαος λᾱος, dat. λᾱᾱί λᾱῖ, acc. λᾱαν λᾱν, nom. plur. λᾱαες λᾱες, gen. plur. λᾱων λᾱων, Hom. dat. plur. λᾱεσσιν, dual λᾱαε λᾱε.

From ΛΑΑΣ (--) comes gen. λᾱον (like ταυλου from ταυλας).

μάρτυς, ὁ, *witness*, acc. μάρτυν, dat. μάρτυσι. From ΜΑΡΤΥΡ come, τοῦ μάρτυρος, τῷ μάρτυρι, τὸν μάρτυρα, οἱ μάρτυρες, τῶν μαρτύρων, τοὺς μάρτυρας, τῷ μάρτυρι, τοῖν μαρτύροι.

μάστιξ, ἴγος, ἡ, *scourge*, regular. From ΜΑΣΤΙΣ come, dat. μᾱστι contracted μᾱστι, acc. μᾱστιν.

ὄνειρον, τὸ, *dream*. From ΟΝΕΙΡΑΣ come, τοῦ ὄνειρατος, τῷ ὄνειρατι, τὰ ὄνειρατα, &c.

οὔς Doric ὄς, τὸ, *ear*, τοῦ ὠτός, τῷ ὠτι, τὰ ὠτα, τῶν ὠτων, τοῖς ὠσι.

πρέσβυς, ὁ, *old man*, acc. πρέσβυν, voc. πρέσβν. The rest from ὁ πρεσβύτης, ου. A nom. plur. πρέσβηες occurs in Hesiod.

πρέσβυς, ὁ, *ambassador*, τοῦ πρέσβεως, οἱ, πρέσβεις, τοῖς πρέσβεσι. The rest from ὁ πρεσβευτής, οὔ.

πρόσωπον, ου, τὸ, *face*, regular.

From the imaginary ΠΡΟΣΩΠΑ come plur. nom.

προσώπατα, dat. προσώπασιν.

πρόχοος, ου, ἡ, *ewer*, regular.

From ΠΡΟΧΟΥΣ comes dat. plur. πρόχουσι (like βουσί from βούς).

πῦρ, τὸ, *fire*, gen. πυρός, dat.

πυρί. From ΠΥΡΟΝ come,

τὰ πυρά *watch-fires*, τῶν

πυρῶν, τοῖς πυροῖς.

σκῶρ, τὸ. From ΣΚΑΣ, τοῦ

σκατός, τῷ σκατί, &c.

σταγών, ὄνος, ἡ, *drop*, regular.

From ΣΤΑΞ comes

αἱ στάγες.

στίχος, ου, ὁ, *row*, regular.

From ΣΤΙΞ, come, τῆς

στιχός, τῇ στιχί, &c.

ταῶς, ὡ, ὁ, *peacock*, regular.

From ΤΑΟΣ, οἱ ταοί.

ὑδωρ, τὸ, *water*. From ὕΔΑΣ,

τοῦ ὑδατος, τῷ ὑδατι, τὰ ὑδα-

τα, τῶν ὑδάτων, τοῖς ὑδασι.

From ὑδος comes ὑδρι = ὑ-

δατι.

υῖός, οὗ, ὁ, *son*, regular. From

ὕΙΕΥΣ come, gen. υῖέος,

dat. υῖεϊ, &c., like βασιλεύς.

From ὕΙΣ come the epic,

τοῦ υῖος, τῷ υῖι, τὸν υῖα, τῷ

υῖε, οἱ υῖες, τοῖς υῖεσι and

υῖασι, τοὺς υῖας.

ὑσμίνη, ης, ἡ, *battle*, regular.

From ὕΣΜΙΣ, dat. ὑσμῖνι.

χελιδών, ὄνος, ἡ, *swallow*, reg-

ular. From ΧΕΛΙΔΩ, voc.

χελιδοῖ.

ὦς see οῦς.

2. Nouns, which have one nominative, but more than one form for any one of the cases, are anomalous. Such are the following :

ἄλως, ἡ, *threshing floor*, gen.

ἄλω or ἄλωος, dat. ἄλῳ or

ἄλωϊ, &c.

γέλως, ὁ, *laughter*, gen. γέλω or

γέλωτος, dat. γέλῳ or γέλῳτι,

&c.

Θέμις, ἡ, *justice*, the goddess

Themis, gen. ἰδος or ἰτος or

ιστος or ἰος, dat. ἰδι or ἰτι,

&c.

ἰδρώς, ὁ, *sweat*, gen. ἰδρώ or

ἰδρωτός, dat. ἰδρῳ or ἰδρωτι,

&c.

κλεῖς, ἡ, *key*, gen. κλειδός, dat.

κλειδί, acc. κλειδα & κλειν,

plur. nom. and acc. κλειδες,

κλειδας, and κλεις.

μήτρως, ὁ, *maternal uncle*,

gen. μήτρῳ or μήτρωος, dat.

μήτρῳ or μήτρωϊ, &c.

μύκης, ὁ, *mushroom*, gen. μύ-

κητος and μύκῳ, &c.

ὄρνις, ὁ, ἡ, *bird*, gen. ὄρνιθος,

dat. ὄρνιθι, &c. plur. nom.

and acc. ὄρνις or ὄρνεις,

gen. ὄρνεων.

πάτρως, ὁ, *paternal uncle*, gen.

πάτρῳ and πάτρωος, &c.

σῆς, ὁ, *moth*, gen. σεός and

σητός, &c.

χρῶς, ὡτός, ὁ, *skin*, regular.

Dat. sing. χρῳ and χρωτί.

NOTE 1. All proper names in ης gen. εος (§ 42.) have η and ην in the accusative sing. ; as ὁ Ἀριστοφάνης, τοῦ Ἀριστοφάνεος, τὸν Ἀριστοφάνη and Ἀριστοφάνην.



The Ionians make acc. sing. in *εα* from nouns in *ης* gen. *ου*; as *ὁ Γύγης, τοῦ Γύγου, τὸν Γύγεα*.—*Στρεψιάδης, ου*, has voc. *Στρεψιάδες*.

NOTE 2. Some nouns in *ις* have gen. *ιδος* or *ιος*; as *ὁ Πάρις Paris, τοῦ Πάριδος* and *ιος*, *ἡ μῆνις resentment, τῆς μῆνιδος* and *ιος*. For *Θέμις* see § 46. 2.

NOTE 3. A few proper names are declined according to the following models: *ὁ Ἰαννῆς Jannes, τοῦ Ἰαννῆ, τῷ Ἰαννῆ, τὸν Ἰαννῆν, ᾧ Ἰαννῆ*. *ὁ Γλοῦς Glus, τοῦ Γλοῦ, τῷ Γλοῦ, τὸν Γλοῦν, ᾧ Γλοῦ*. *ὁ Διονῦς* dimin. of *Διώνυσος, τοῦ Διονῦ, τῷ Διονῦ, τὸν Διονῦν, ᾧ Διονῦ*.

## DEFECTIVE NOUNS.

§ 47. Defective nouns are those of which only some parts are in use. Such are the following:

*ἐτησίαι, ων, οἱ, etesian winds.*

No singular.

*ἤρα* an acc. plural, in the formula *ἤρα φέρειν to show favor*.

*Ἰσθμία, ων, τὰ, the Isthmian games.* No singular.

*λῆς, ὁ, lion, acc. λῆν.*

*ΛΙΣ, ὁ, fine linen, dat. λιτί, acc. λῖτα.*

*μᾶλη, ης, ἡ, armpit, only in the phrase ὑπὸ μᾶλης under the arm, clandestinely.*

*Νέμεα, ων, τὰ, the Nemean games.* No singular.

*ΝΙΨ, ἡ, acc. sing. νίφα, snow.*

*Ὀλύμπια, ων, τὰ, the Olympic games.* No singular.

*ὄναρ, τὸ, dream, only in the nom. and acc. sing.*

*ΟΞ* and *ΟΞΣΟΝ, τὸ, eye, dual nom. and acc. ὄσσε, plur. gen. ὄσσων, dat. ὄσσοις* Homer. *ὄσσοισιν.*

*ὄφελος, τὸ, advantage, only as nom.*

*Πύθια, ων, τὰ, the Pythian games.* No singular.

*ὄν* in the formula *ὧ τάν O thou.*

*ὕπαρ, τὸ, waking, as opposed to ὄναρ; only as nom. and acc. sing.*

## ADJECTIVES.

§ 48. 1. In adjectives of three endings, the feminine is always of the first declension; the masculine and the neuter are either of the second or of the third.

2. Adjectives of two endings are either of the second or of the third declension. The feminine of adjectives of two endings is the same with the masculine.

3. Adjectives of one ending are either of the first or of the third declension. Such adjectives are either masculine, or feminine, or common.

ADJECTIVES IN *ος*.

§ 49. 1. Most adjectives in *ος* have masc. *ος*, fem. *η*, neut. *ον*; as *ὁ σοφός, ἡ σοφή, τὸ σοφόν*. When *ος* is preceded by a vowel or by *ρ*, the feminine has *ᾱ* instead of *η*; as *ἄξιος, ἄξια, ἄξιον· μακρός, μακρά, μακρόν*.

<i>Sing.</i>	<i>ὁ (wise)</i>	<i>ἡ (wise)</i>	<i>τὸ (wise)</i>
Nom.	σοφός	σοφή	σοφόν
Gen.	σοφοῦ	σοφῆς	σοφοῦ
Dat.	σοφῷ	σοφῇ	σοφῷ
Acc.	σοφόν	σοφήν	σοφόν
Voc.	σοφέ	σοφή	σοφόν
<i>Plur.</i>			
Nom.	σοφοί	σοφαί	σοφά
Gen.	σοφῶν	σοφῶν	σοφῶν
Dat.	σοφοῖς	σοφαῖς	σοφοῖς
Acc.	σοφούς	σοφάς	σοφά
Voc.	σοφοί	σοφαί	σοφά
<i>Dual.</i>			
N. A. V.	σοφῶ	σοφά	σοφῶ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν

So *καλός* beautiful, *ἀγαθός* good, *μόνος* alone, *κακός* bad, *δημοτικός* popular, *πιστός* faithful.

<i>Sing.</i>	<i>ὁ (worthy)</i>	<i>ἡ (worthy)</i>	<i>τὸ (worthy)</i>
Nom.	ἄξιος	ἄξια	ἄξιον
Gen.	ἀξίου	ἀξίας	ἀξίου
Dat.	ἀξίῳ	ἀξίᾳ	ἀξίῳ
Acc.	ἄξιον	ἄξιαν	ἄξιον
Voc.	ἄξιε	ἄξια	ἄξιον

&c., like *σοφός*. So *ἅγιος* holy, *φίλιος* friendly, *νωτιαῖος* spinal. So also *μακρός* long, *πονηρός* wicked, evil, *καθαρός* pure, *βδελυρός* disgusting, *ἐλεύθερος* free, *νεκρός* dead, *πικρός* bitter.

NOTE 1. Adjectives in *οος* have *η* in the feminine; as *θοός, θοή, θοόν*, swift, *ὄγδοος, ὀγδύη, ὀγδοον*, eighth, *ἀπλός, ἀπλόη, ἀπλόον*, simple. Except when *οος* is preceded by *ρ*; as *ἀθρόος, ἀθρόᾱ ἀθρόον*, all together.

2. Adjectives in *εος, εα, εον*, and *οος, οη, οον*, are contracted according to § 32, and § 34. E. g.

*χρύσεος χρυσοῦς, χρυσέα χρυσῇ, χρύσειον χρυστοῦν*, gen. *χρυσέου χρυσοῦ, χρυσέας χρυσῆς*, &c.

ἀργύρεος ἀργυροῦς, ἀργυρέα ἀργυρᾶ, ἀργύρεον ἀργυροῦν, gen. ἀργυρέου ἀργυροῦ, ἀργυρέας ἀργυρᾶς, &c.

ἀπλόος ἀπλοῦς, ἀπλόη ἀπλή, ἀπλόον ἀπλοῦν, gen. ἀπλόου ἀπλοῦ, ἀπλόης ἀπλῆς, &c.

NOTE 2. The ending α of the feminine is long. Except δῖος, διᾶ, δῖον, *divine*, and a few others.

#### ADJECTIVES IN ως.

§ 50. Adjectives in ως have masc. and fem. ως, neut. ων. E. g.

Sing. ὁ, ἡ (fertile)	τὸ (fertile)
Nom. εὖγεω	εὖγεων
Gen. εὖγεω	εὖγεω
Dat. εὖγεω	εὖγεω
Acc. εὖγεων	εὖγεων
Voc. εὖγεω	εὖγεων

&c. like νεώς and ἀνώγεων, § 33. 2.

NOTE. Adjectives in -γελως (from γέλως *laughter*), and -κερως (from κέρας *horn*), have gen. ω or ωτος; e. g. φιλό-γελως *fond of laughter*, gen. φιλόγελω or φιλογέλωτος, dat. φιλόγελω or φιλογέλωτι, &c. τρικερως *having three horns*, gen. τρικερω or τρικέρωτος, &c.

Πλέως *full*, has fem. πλέα, neut. plur. πλέα.

#### ADJECTIVES IN υς.

§ 51. Adjectives in υς gen. εος, have masc. υς, fem. εια, neut. υ; as ὁ γλυκύς, ἡ γλυκεῖα, τὸ γλυκύ.

Sing. ὁ (sweet)	ἡ (sweet)	τὸ (sweet)
Nom. γλυκύς	γλυκεῖα	γλυκύ
Gen. γλυκέος	γλυκείας	γλυκέος
Dat. γλυκεῖ γλυκεῖ	γλυκεῖα	γλυκεῖ -εῖ
Acc. γλυκύν	γλυκεῖαν	γλυκύ
Voc. γλυκύ	γλυκεῖα	γλυκύ

#### Plur.

Nom. γλυκέες γλυκεῖς	γλυκεῖαι	γλυκέα
Gen. γλυκέων	γλυκεῖων	γλυκέων
Dat. γλυκέσι (ν)	γλυκεῖαις	γλυκέσι (ν)
Acc. γλυκέας γλυκεῖς	γλυκεῖας	γλυκέα
Voc. γλυκέες γλυκεῖς	γλυκεῖαι	γλυκέα

#### Dual

N. A. V. γλυκέε	γλυκεῖα	γλυκέε
G. D. γλυκέοιν	γλυκεῖαιν	γλυκέοιν



So βαθύς *deep*, βραδύς *slow*, βραχύς *short*, ὀξύς *sharp*, θήλυς *female*, ἡδύς *pleasant*, ὥκύς *swift*, ἡμιους *half*.

NOTE. The Ionians make fem. εα and εη for εια; as ὤκεια from ὥκύς, βαθία or βαθία from βαθύς.

## ADJECTIVES IN ης AND υς.

§ 52. 1. Adjectives in ης gen. εος have masc. and fem. ης, neut. ες; as ὁ, ἡ ἀληθής, τὸ ἀληθές.

<i>Sing.</i>	ὁ, ἡ, (true)	τὸ (true)
<i>Nom.</i>	ἀληθής	ἀληθές
<i>Gen.</i>	ἀληθέος ἀληθοῦς	ἀληθέος ἀληθοῦς
<i>Dat.</i>	ἀληθεῖ ἀληθεῖ	ἀληθεῖ ἀληθεῖ
<i>Acc.</i>	ἀληθέα ἀληθῇ	ἀληθές
<i>Voc.</i>	ἀληθες	ἀληθές

<i>Plur.</i>		
<i>Nom.</i>	ἀληθέες ἀληθεῖς	ἀληθέα ἀληθῇ
<i>Gen.</i>	ἀληθέων ἀληθῶν	ἀληθέων ἀληθῶν
<i>Dat.</i>	ἀληθέσι (ν)	ἀληθέσι (ν)
<i>Acc.</i>	ἀληθέας ἀληθεῖς	ἀληθέα ἀληθῇ
<i>Voc.</i>	ἀληθέες ἀληθεῖς	ἀληθέα ἀληθῇ

<i>Dual.</i>		
<i>N.A.V.</i>	ἀληθέε ἀληθῇ	ἀληθέε ἀληθῇ
<i>G. D.</i>	ἀληθέοιν ἀληθοῖν	ἀληθέοιν ἀληθοῖν

So σαφής *manifest*, ἀμαθής *ignorant*, εὐσεβής *pious*, εὐκλεής *renowned*, δυστυχής *unfortunate*.

2. Adjectives in υς gen. ιος, have two terminations, viz. masc. and fem. υς, neut. ι; as ὁ, ἡ ἴδρις *knowing*, τὸ ἴδρι, gen. ἴδριος. So ὁ νῆστις *fasting*.

## ADJECTIVES AND PARTICIPLES IN ᾱς, εις, ην, ους, ῦς, ων, ως.

§ 53. 1. Adjectives in ᾱς gen. αντος have masc. ᾱς, fem. ᾱσα, neut. αν; as ὁ πᾱς, ἡ πᾱσα, τὸ πᾱν.

<i>Sing.</i>	ὁ (all)	ἡ (all)	τὸ (all)
<i>Nom.</i>	πᾱς	πᾱσα	πᾱν
<i>Gen.</i>	παντός	πάσης	παντός
<i>Dat.</i>	παντί	πάσῃ	παντί
<i>Acc.</i>	πάντα	πᾱσαν	πᾱν
<i>Voc.</i>	πᾱς	πᾱσα	πᾱν

<i>Plur.</i>			
<i>Nom.</i>	πάντες	πᾱσαι	πάντα
<i>Gen.</i>	πάντων	πασῶν	πάντων

Dat.	πᾶσι (ν)	πάσαις	πᾶσι (ν)
Acc.	πάντας	πάσας	πάντα
Voc.	πάντες	πᾶσαι	πάντα
<i>Dual.</i>			
N. A. V.	πάντε	πάσα	πάντε
G. D.	πάντων	πάσαιν	πάντων

So all participles in *ās* ; as *τύπας, γράψας, ιστιάς, στιάς*, gen. *τύπαντος, γράψαντος, &c.*

*Μέλᾱς μέλαινα μέλαν*, gen. *μέλανος, &c.*, *black.*

*Τάλᾱς τάλαινα τάλαν*, gen. *τάλανος, &c.*, *unfortunate.*

2. Adjectives in *εις* gen. *εντος* have masc. *εις*, fem. *εσσα*, neut. *εν* ; as *ὁ χαρίεις, ἡ χαρίεσσα, τὸ χαρίεν*.

<i>Sing.</i>	ὁ (graceful)	ἡ (graceful)	τὸ (graceful)
Nom.	χαρίεις	χαρίεσσα	χαρίεν
Gen.	χαρίεντος	χαριέσσης	χαρίεντος
Dat.	χαρίεντι	χαριέσση	χαρίεντι
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν
Voc.	χαρίεν	χαρίεσσα	χαρίεν
<i>Plur.</i>			
Nom.	χαρίεντες	χαρίεσαι	χαρίεντα
Gen.	χαριέντων	χαριεσσῶν	χαριέντων
Dat.	χαρίεσι (ν)	χαριέσαις	χαρίεσι (ν)
Acc.	χαρίεντας	χαριέσσας	χαρίεντα
Voc.	χαρίεντες	χαρίεσαι	χαρίεντα
<i>Dual.</i>			
N. A. V.	χαρίεντε	χαριέσσα	χαρίεντε
G. D.	χαριέντων	χαριέσαιν	χαριέντων

So *αἱματόεις* bloody, *αἰθαλόεις* burning, *δακρυόεις* weeping, *φωνήεις* vocal, *πλακόεις* broad, flat, *τιμήεις* valuable, esteemed.

NOTE 1. The dat. plur. of adjectives in *εις* forms an exception to § 12. 4.

The endings *ηεις, ηεσσα, ηεν*, are contracted into *ης, ησσα, ην* ; and *οεις, οεσσα, οεν*, into *ους, ουσσα, ουν* ; as *τιμήεις τιμῆς, τιμήεσσα τιμῆσσα, τιμῆεν τιμῆν*, gen. *τιμήεντος τιμῆντος, τιμηέσσης τιμήσσης* · *πλακόεις πλακοῦς, πλακόεσσα πλακοῦσσα, πλακὲν πλακοῦν*, gen. *πλακόντος πλακοῦντος*. See § 36.

NOTE 4.

3. Participles in *εις* have masc. *εις*, fem. *εσσα*, neut. *εν* ; as *ὁ τυφθεῖς, ἡ τυφθεῖσα, τὸ τυφθέν*.

<i>Sing.</i>	ὁ (being struck)	ἡ (being struck)	τὸ (being struck)
<i>Nom.</i>	τυφθεῖς	τυφθεῖσα	τυφθέν
<i>Gen.</i>	τυφθέντος	τυφθείσης	τυφθέντος
<i>Dat.</i>	τυφθέντι	τυφθείσῃ	τυφθέντι
<i>Acc.</i>	τυφθέντα	τυφθεῖσαν	τυφθέν
<i>Voc.</i>	τυφθεῖς	τυφθεῖσα	τυφθέν &c.

4. There are but two adjectives in *ην*; ὁ τέρεν, ἡ τέρενα, τὸ τέρεν, *tender*, gen. τέρενος · and ὁ ἄρσην or ἄρῆν, τὸ ἄρσεν or ἄρῆν, *male*, gen. ἄρσενος.

5. Participles in *ους* gen. οντος have masc. ους, fem. ουσα, neut. ον; as ὁ διδούς, ἡ διδοῦσα, τὸ διδόν.

<i>Sing.</i>	ὁ (giving)	ἡ (giving)	τὸ (giving)
<i>Nom.</i>	διδούς	διδοῦσα	διδόν
<i>Gen.</i>	διδόντος	διδούσης	διδόντος
<i>Dat.</i>	διδόντι	διδούσῃ	διδόντι
<i>Acc.</i>	διδόντα	διδοῦσαν	διδόν
<i>Voc.</i>	διδούς	διδοῦσα	διδόν &c.

6. Participles in *υς* gen. υντος have masc. υς, fem. υσα, neut. υν; as ὁ δεικνύς, ἡ δεικνῦσα, τὸ δεικνύν.

<i>Sing.</i>	ὁ (showing)	ἡ (showing)	τὸ (showing)
<i>Nom.</i>	δεικνύς	δεικνῦσα	δεικνύν
<i>Gen.</i>	δεικνύντος	δεικνύσης	δεικνύντος
<i>Dat.</i>	δεικνύντι	δεικνύσῃ	δεικνύντι
<i>Acc.</i>	δεικνύντα	δεικνῦσαν	δεικνύν
<i>Voc.</i>	δεικνύς	δεικνῦσα	δεικνύν &c.

7. Adjectives in *ων* gen. οντος have masc. ων, fem. ουσα, neut. ον; as ὁ ἐκών, ἡ ἐκοῦσα, τὸ ἐκόν.

<i>Sing.</i>	ὁ (willing)	ἡ (willing)	τὸ (willing)
<i>Nom.</i>	ἐκών	ἐκοῦσα	ἐκόν
<i>Gen.</i>	ἐκόντος	ἐκούσης	ἐκόντος
<i>Dat.</i>	ἐκόντι	ἐκούσῃ	ἐκόντι
<i>Acc.</i>	ἐκόντα	ἐκοῦσαν	ἐκόν
<i>Voc.</i>	ἐκών	ἐκοῦσα	ἐκόν

*Plur.*

<i>Nom.</i>	ἐκόντες	ἐκοῦσαι	ἐκόντα
<i>Gen.</i>	ἐκόντων	ἐκουσῶν	ἐκόντα
<i>Dat.</i>	ἐκοῦσι (ν)	ἐκούσαις	ἐκοῦσι (ν)
<i>Acc.</i>	ἐκόντας	ἐκούσας	ἐκόντα
<i>Voc.</i>	ἐκόντες	ἐκοῦσαι	ἐκόντα

*Dual.*

<i>N. A. V.</i>	ἐκόντε	ἐκούσα	ἐκόντε
<i>G. D.</i>	ἐκόντοιιν	ἐκούσαιιν	ἐκόντοιιν



So ἀκων *unwilling*. So also participles in ων, as τύπτων, τυπών, τυπέων contracted τυπῶν, gen. τύπτοντος, τυπόντος, τυπέοντος contracted τυποῦντος.

NOTE 2. The feminine of adjectives and participles in ᾱς, εῖς, ους, ῡς, and ων, gen. ντος, is formed by dropping ος of the genitive, and annexing σα; as πᾶς παντός fem. πάντα πᾶσα, χαλεπὸς χαλεπῆς fem. χαλεπὴσα χαλεπῆσα χαλεπῆσσα, &c. See § 12. 4, and NOTE 2.

8. Adjectives in ων gen ονος have masc. and fem. ων, neut. ον; as ὁ ἡ σώφρων, τὸ σῶφρον.

Sing. ὁ, ἡ (chaste)	τὸ (chaste)
Nom. σῶφρων	σῶφρον
Gen. σῶφρονος	σῶφρονος
Dat. σῶφρονι	σῶφρονι
Acc. σῶφρονα	σῶφρον
Voc. σῶφρων	σῶφρον &c.

9. Participles in ως gen. οτος have masc. ως, fem. νια, neut. ος; as ὁ τετυφώς, ἡ τετυφυῖα, τὸ τετυφός.

Sing. ὁ (having struck)	ἡ (having struck)	τὸ (having struck)
Nom. τετυφός	τετυφυῖα	τετυφός
Gen. τετυφότης	τετυφυῖας	τετυφότης
Dat. τετυφότη	τετυφυῖα	τετυφότη
Acc. τετυφότα	τετυφυῖαν	τετυφός
Voc. τετυφός	τετυφυῖα	τετυφός &c.

§ 54. 1. The compounds of δάκρυ *tear*, have masc. and fem. υς, neut. υ; as ὁ, ἡ ἄδακρυς, τὸ ἄδακρυ, *tearless*, gen. ἀδάκρυος.

2. The compounds of ἦτορ *heart*, μήτηρ *mother*, and πατήρ *father*, have masc. and fem. ωρ, neut. ορ; as ὁ, ἡ μεγαλήτωρ, τὸ μεγαλήτωρ, *magnanimous*, gen. μεγαλήτορος · ὁ ἡ ἀμήτωρ, τὸ ἀμήτωρ, *motherless*, gen. ἀμήτορος · ὁ ἡ ἀπάτωρ, τὸ ἀπάτωρ, *fatherless*, gen. ἀπάτορος.

3. The compounds of ἐλπίς *hope*, and πόλις *city*, have masc. and fem. ις, neut. ι, gen. ιδος; as ὁ ἡ ἀπολις, τὸ ἀπολι, *vagabond*; ὁ, ἡ εὐελπίς, τὸ εὐελπι, *having good hope*. Those of χάρις *grace*, have masc. and fem. ις, neut. ι, gen. ιτος; as ὁ, ἡ εὐχαρις, τὸ εὐχαρι, *graceful*.

4. The compounds of ποῦς *foot*, have masc. and fem. ους, neut. ουν; as ὁ, ἡ δίπους, τὸ δίπουν, *two-footed*, gen. δίποδος, voc. ὦ δίπουν.

5. The compounds of *δαίμων* *deity*, and *φρόν* *mind*, have masc. and fem. *ων*, neut. *ον*, gen. *ονος*; as *ὁ, ἡ ὀλβιοδαίμων*, τὸ *ὀλβιοδαίμων*, *fortunate*; *ὁ, ἡ ἄφρων*, τὸ *ἄφρων*, *foolish*.

NOTE. In general, compound adjectives follow the analogy of the last component part. For the compounds of *γέλως* and *κέρως*, see § 50. NOTE.

## ADJECTIVES OF ONE ENDING.

§ 55. 'Ο, ἡ *ἀγνῶς*, *ῶτος*, *unknown*; *ὁ, ἡ ἄδμης*, *ῆτος*, *unsubdued*; *ὁ, ἡ ἄργής*, *ῆτος* and *έτος*, *white*; *ὁ, ἡ αἰγίλιψ*, *ιπος*, *steep*; *ὁ, ἡ αἶθωψ*, *οπος*, *burning*; *ὁ αἶθων*, *ωνος*, *blazing*; *ὁ, ἡ ἄπαις*, *αιδος*, *childless*; *ὁ, ἡ ἄρπαξ*, *αγος*, *rapacious*; *ὁ ἡ αὐτόχειρ*, *ειρος*, *a suicide*; *ὁ βλάξ*, *ακός*, *stupid*; *ὁ, ἡ δορμάς*, *άδος*, *that runs*; *ὁ ἐθελοντής*, *οῦ*, *voluntary*; *ὁ, ἡ ἐπηλυσ*, *υδος*, *that has newly come*; *ἡ ἐπιτεξ*, *εκος*, *on the point of lying-in*; *ὁ, ἡ εὐφῶν*, *ῖτος*, *having an acute sense of smelling*; *ὁ, ἡ ἥλιξ*, *ικος*, *full-grown*; *ὁ, ἡ εὐώψ*, *ῶπος*, *having beautiful eyes*; *ὁ, ἡ ἡμιθνής*, *ῆτος*, *half-dead*; *ὁ μάκαρ*, *ρος*, *happy*; *ὁ, ἡ μακράϊων*, *ωνος*, *that lasts long*; *ὁ, ἡ μακροάχην*, *ενος*, *long-necked*; *ὁ, ἡ μακρόχειρ*, *ρος*, *long-handed*; *ὁ ἡ μῶνυξ*, *υχος*, *having solid hoofs*; *ὁ, ἡ παραβλώψ*, *ῶπος*, *that squints*; *ὁ, ἡ παραπλήξ*, *ῆγος*, *giddy, crazy*; *ὁ πένης*, *ητος*, *poor*; *ὁ, ἡ φοίνιξ*, *ῖκος*, *purple*.

NOTE. Some of these are also used as *neuters*, but only in the *genitive* and *dative*.

## ANOMALOUS AND DEFECTIVE ADJECTIVES.

§ 56. The Adjectives *μέγας* and *πολύς*, are declined as follows:

Sing. ὁ (great)	ἡ (great)	τὸ (great)
Nom. μέγας	μεγάλη	μέγα
Gen. μεγάλου	μεγάλης	μεγάλου
Dat. μεγάλῳ	μεγάλῃ	μεγάλῳ
Acc. μέγαν	μεγάλην	μέγα
Voc. μέγαλε	μεγάλη	μέγα
Plur.		
Nom. μεγάλοι	μεγάλαι	μεγάλα
Gen. μεγάλων	μεγάλων	μεγάλων
Dat. μεγάλοις	μεγάλαις	μεγάλοις
Acc. μεγάλους	μεγάλας	μεγάλα
Voc. μεγάλοι	μεγάλοι	μεγάλα

*Dual*

N. A. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλωιν	μεγάλαιιν	μεγάλωιν

The nom. and dat. sing., the plural and dual, and the whole of the feminine, come from μέγας, η, ον. The vocative μέγαλε is very rare.

<i>Sing.</i>	ὁ ( <i>much</i> )	ἡ ( <i>much</i> )	τὸ ( <i>much</i> )
Nom.	πολύς	πολλή	πολύ
Gen.	πολλοῦ	πολλῆς	πολλοῦ
Dat.	πολλῷ	πολλῇ	πολλῷ
Acc.	πολύν	πολλήν	πολύ
<i>Plur.</i>	( <i>many</i> )	( <i>many</i> )	( <i>many</i> )
Nom.	πολλοί	πολλαί	πολλά
Gen.	πολλῶν	πολλῶν	πολλῶν
Dat.	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	πολλούς	πολλάς	πολλά

The dual is of course wanting.—The form πολλός, ἡ, ὄν, is used by the Ionians.—The epic poets decline πολύς like γλυκύς (§ 51.); thus, πολύς πολεῖα πολύ, gen. πολέος.

Εὖς and ἡῦς, neut. εὔ, ἡῦ, good, gen. εἴρος (for εἶος like γλυκέος), acc. εὔν and ἡῦν, neut. plur. gen. εἰῶν (for εἴων) of good things. The neut. εὔ contracted from εὔ, means well.

Ζῶς living, alive, (contracted from ΖΑΟΣ), borrows its parts from the regular ζωός, ἡ, ὄν.

Πρᾶος meek, borrows its feminine and neuter from πραῦς, πραεῖα, πραῦ, gen. πραέος, &c.

Πρόφρων, ὁ, ἡ, well inclined. Homer has fem. πρόφρασσα.

Σῶς safe, (contracted from ΣΑΟΣ), fem. σῶς seldom σᾶ, neut. σῶν, acc. sing. σῶν, acc. plur. σῶς (contracted from ΣΑΟΥΣ), neut. plur. σᾶ (ΣΑΑ). The rest comes from the regular σῶος, σῶα, σῶον.

Προῦδος, η, ον, gone, used only in the nominative of all genders and numbers.

## DEGREES OF COMPARISON.

## COMPARISON BY τερός, τατος.

§ 57. 1. Adjectives in ος are compared by dropping s, and annexing τερός for the comparative, and τατος for the super-



lative. If the penult of the positive be *short*, *o* is changed into *ω*. E. g.

σοφός *wise*, σοφώτερος *wiser*, σοφώτατος *wisest*.

ἀτιμός *dishonored*, ἀτιμότερος, ἀτιμότατος.

So σεμνός *venerable*, σεμνότερος, σεμνότατος· πυκνός *dense*, πυκνότερος, πυκνότατος.

NOTE 1. Homer has κακοξεινώτερος, λῶρώτατος, ὀϊζυρώτερος, for -νότερος, -ρότατος, -ρότερος.

In general, *o* remains unchanged when it is preceded by a mute and liquid (§ 17. 2, and NOTE 1).

NOTE 2. A few adjectives in *ος* are compared according to the following models :

φίλ-ος,	φίλ-τερος,	φίλ-τατος,
μέσ-ος,	μεσ-αίτερος,	μεσ-αίτατος,
σπουδαῖ-ος,	σπουδαι-έστερος,	σπουδαι-έστατος,
ὀψοφάγ-ος,	ὀψοφαγ-ίστερος,	ὀψοφαγ-ίστατος.

Those in *οος* are always compared by *εστερος*, *εστατος* ; as ἀπλός contracted ἀπλοῦς, ἀπλοέστερος, ἀπλοέστατος, contracted ἀπλούστερος, ἀπλούστατος.

2. Adjectives in *υς* gen. *εος* are compared by dropping *s* and annexing *τερος*, *τατος*. E. g. ὀξύς *sharp*, ὀξύτερος *sharper*, ὀξύτατος *sharpest*.

3. These two adjectives, μέλας *black*, and τάλᾱς *unfortunate*, drop *ος* of the genitive and annex *τερος*, *τατος* ; thus, τάλανος, τάλαντερος, τάλαντατος· μέλανος, μελάντερος, μελάντατος.

4. Adjectives in *ης* gen. *εος*, and *εις* gen. *εντος*, shorten *ης* and *εις* into *ες*, and annex *τερος*, *τατος*. E. g. εὐσεβής *pious*, εὐσεβέστερος, εὐσεβέστατος· χαρίεις *graceful*, χαριέστερος, χαριέστατος.

NOTE 3. Ψευδής *false*, gen. *εος*, has also ψευδίστερος. Πένης *poor*, gen. *ητος*, has πενέστερος, πενέστατος.

5. Adjectives in *ων* gen. *ονος*, drop *ος* of the gen. and annex *εστερος*, *εστατος*. E. g. εὐδαιμων *eu-daimon*, εὐδαιμονέστερος, εὐδαιμονέστατος.

6. Βλάξ *black*, βλακίστερος βλακίστατος· ἄρπαξ *rapacious*, ἀρπαγίστερος ἀρπαγίστατος· μάκρ *long*, μακρότερος μακρότατος· ἄχαρις *ungracious*, ἀχαρίστερος.

NOTE 4. Substantives denoting an employment or character are sometimes compared like adjectives ; as βασιλεύς

king, βασιλεύτερος more kingly, βασιλεύτατος most kingly; κλέπτης thief, κλεπτικιστάτος very thievish; πλεονέκτης a covetous person, πλεονεκτικιστάτος; ὑβριστής an insolent person, ὑβριστικιστάτος.—The comical forms αὐτίτερος and αὐτίτατος ipsissimus, from αὐτός, and Δαναώτατος from Δαναός, run parallel with the superlatives, Don Quixotissimo, and his Squirissimo.

## COMPARISON BY ὢν, ἰστος.

§ 58. Some adjectives in *us* drop this ending and annex *ων* for the comparative, and *ιστος* for the superlative. E. g. ἡδὺς pleasant, ἡδιων pleasanter, ἡδιστος, pleasantest; βαθὺς deep, βαθων, βάθιστος.

Comparatives in *ων* are declined according to the following model:

Sing. ὁ ἡ (pleasanter)		τὸ (pleasanter)	
Nom.	ἡδιων		ἡδιον
Gen.	ἡδιονος		ἡδιονος
Dat.	ἡδιονι		ἡδιονι
Acc.	ἡδιονα ἡδιω		ἡδιον
<i>Plur.</i>			
Nom.	ἡδιονες ἡδious	ἡδιονα	ἡδιω
Gen.	ἡδιόνων		ἡδιόνων
Dat.	ἡδιοσι (ν)		ἡδιοσι (ν)
Acc.	ἡδιονας ἡδious	ἡδιονα	ἡδιω
<i>Dual.</i>			
N. A.	ἡδιονε		ἡδιονε
G. D.	ἡδιόνοιν		ἡδιόνοιν

It is observed that the acc. sing. masc. and fem., and the nom. and acc. plur. of all genders, drop the *ν* and contract the two last syllables.

NOTE. A few adjectives in *us* form the comparative by dropping *us* with the preceding consonant, and annexing *σων*; as βαθὺς deep, βάσσω, βάθιστος. παχύς fat, παχων and πάσσω, πάχιστος. ἐλαχύς small, ἐλάσσω, ἐλάχιστος. ταχύς (originally θαχύς, § 14. 3) swift, ταχων and θάσσω, τάχιστος. Further, κρατὺς powerful, κρέσσω and κρείσσω. Compare the verbs βήσσω and ΒΗΧΩ, πλάσσω and ΠΛΑΘΩ, φορσσω and ΦΡΙΚΩ.—Μέγας has comparative μέζων, Attic μελίων, and ὀλίγος, ὀλιζων. Compare the verbs κράζω and ΚΡΑΓΩ, μαστίζω and ΜΑΣΤΙΓΩ, § 96. 3.

## ANOMALOUS AND DEFECTIVE COMPARISONS.

§ 59. Ἀγαθός *good*; ἀμεινων and βελτίων and κρείσσων, and λωίων or λώων and βέλτερος and ἀρείων and φέρτερος *better*; ἄριστος and βέλτιστος and κράτιστος and λώϊστος or λῶστος and φέριστος and φέρτατος *best*. The regular comp. and superl. ἀγαθώτερος, ἀγαθώτατος, occur in the later writers. The forms κρείσσων and κράτιστος come from κρατός (§ 58. NOTE) ἀρείων ἄριστος, imply a positive, APYΣ· λωίων, λώϊστος, come from the verb λῶ = θέλω· φέρτερος, φέρτατος and φέριστος, are derived from φέρω.—Ἀλγεινός (ΑΛΓΥΣ) *painful*, ἀλγεινότερος and ἀλγίων, ἀλγεινότατος and ἄλγιστος.—Αἰσχρός (ΑΙΣΧΥΣ) *shameful*, αἰσχιών and αἰσχρότερος, αἰσχιστος.

ΕΛΕΓΧΥΣ *infamous*, ἐλέγχιστος. No comparative.—Ἐσχατος *extreme, last, a defect. superlat.*—Ἐχθρός (ΕΧΘΥΣ) *inimical*, ἐχθίων, ἐχθιστος.—Κακός *bad*, κακίων and χειρόων and ἥσσων (Ionic ἕσσων) and κακώτερος *worse*, κακιστος and χειριστος and ἥκιστος *worst*. The forms χειρόων, χειρόιστος, come from ΧΕΡΗΣ, dat. χέρηϊ, acc. χέρηα, plur. χέρηες, neut. χέρεια.

Καλός *beautiful*, καλλίων, κάλλιστος.—ΚΕΡΔΥΣ *crafty*, κερδίων, κερδιστος.—Κυδρός (ΚΥΔΥΣ) *glorious*, κυδίων, κίδιστος.—Κύντερος (from κύων κυνός *dog*) *more impudent, a defect. comparat.*

Μακρός (ΜΑΚΥΣ or ΜΗΚΥΣ) *long*, μακρότερος *rare* μάσσων, μήκιστος and μακρότατος.—Μέγας *great*, μεζών Ionic μέζων, μέγιστος.—Μικρός *small*, ἐλάσσων and μείων and μικρότερος *smaller*, ἐλάχιστος and μείστος and μικρότατος *smallest*. The forms ἐλάσσων, ἐλάχιστος, come from ἐλαχός (§ 58. NOTE).

Ὀλίγος *little*, ὀλίγων *less*, ὀλιγιστος *least*.—Οἰκτός (ΟΙΚΤΥΣ) *pitiable*, οἰκτότερος and οἰκτιών, οἰκτότατος and οἰκτιστος.—Ὀπλότερος *younger*, ὀπλότατος *youngest*, derived from ὀπλον.

Πέπων *ripe*, πεπαίτερος, πεπατατος.—Πῶν *fat*, πιότερος, πιότατος.—Πολύς *much*, πλείων and πλέων *more*, πλείστος *most*.—Πρότερος *former*, πρῶτος *first*.

Ῥάδιος *easy*, ῥάων, ῥᾶστος.—ΡΙΓΥΣ *terrible*, ῥίγτων, ῥίγιστος.

Υπερτερος *higher*, ὑπέρτατος and ὑπατος *highest*.—ΥΨΥΣ *high*, ὑψίων ὑψιστος.—Υστερος *later*, ὕστατος *latest*.

ΦΑΑΣ (from φαίνω), φαάντερος *more bright*, φαάντατος *most bright*.—Φέρτερος, φέρτατος, φέριστος, see ἀγαθός.



## NUMERALS.

## CARDINAL NUMBERS.

§ 60. 1. The numerals εἷς, δύο, τρεῖς, and τέσσαρες or τέταρες, are declined as follows:

<i>Sing.</i> ὁ ( <i>one</i> )	ἡ ( <i>one</i> )	τὸ ( <i>one</i> )
<i>Nom.</i> εἷς	μία	ἐν
<i>Gen.</i> ἐνός	μιᾶς	ἐνός
<i>Dat.</i> ἐνί	μιᾷ	ἐνί
<i>Acc.</i> ἐνα	μίαν	ἐν

<i>Dual</i> masc. fem. neut. ( <i>two</i> )	<i>Plur.</i> ( <i>two</i> )
<i>Nom.</i> δύο and δύο	<i>Nom.</i> ———
<i>Gen.</i> δυῶν and δυῶν	<i>Gen.</i> δυῶν
<i>Dat.</i> δυοῖν	<i>Dat.</i> δυοῖν ( <i>ν</i> ) <i>Ion.</i> δυοῖσι ( <i>ν</i> )
<i>Acc.</i> δύο and δύο	<i>Acc.</i> ———

<i>Plur.</i> οἱ, αἱ ( <i>three</i> )	τὰ ( <i>three</i> )
<i>Nom.</i> τρεῖς	τρία
<i>Gen.</i> τριῶν	τριῶν
<i>Dat.</i> τρισί ( <i>ν</i> )	τρισί ( <i>ν</i> )
<i>Acc.</i> τρεῖς	τρία

<i>Plur.</i> οἱ, αἱ ( <i>four</i> )	τὰ ( <i>four</i> )
<i>Nom.</i> τέσσαρες or τέτταρες	τέσσαρα or τέτταρα
<i>Gen.</i> τεσσάρων or τεττάρων	τεσσάρων or τεττάρων
<i>Dat.</i> τέσσαρσι ( <i>ν</i> ) or τέτταρσι ( <i>ν</i> )	τέσσαρσι ( <i>ν</i> ) or τέτταρσι ( <i>ν</i> )
<i>Acc.</i> τέσσαρας or τέτταρας	τέσσαρα or τέτταρα

NOTE 1. The compounds οὐδεῖς (οὐδὲ εἷς) *not one*, and μηδεῖς (μηδὲ εἷς), have *nom. plur.* οὐδένες and μηδένες *insignificant persons*.—The epic poets have *fem.* ἑα, ἑῆς, ἑῇ, ἑαν, and ἑῶ = ἐνί.—Observe the accent of the *gen.* and *dat. fem.*

NOTE 2. Δύο is found indeclinable.—The Homeric language has also δοῖώ, δοιοί, *dat.* δοιοῖς and δοιοῖσι, *acc.* δοιούς, from ΔΟΙΟΣ.

NOTE 3. The Ionians say τέσσερες, the Dorians τέττορες and τέτορες, Homer has πλουρες, for τέσσαρες.—Τέττασι occurs for τέσσαρσι or τέτταρσι.

2. The cardinal numbers from 5 to 100 inclusive are indeclinable (§ 45.):

5. πέντε	40. τεσσαράκοντα
6. ἕξ	50. πενήκοντα
7. ἑπτὰ	60. ἑξήκοντα
8. ὀκτώ	70. ἑβδομήκοντα
9. ἑννέα	80. ὀγδοήκοντα
10. δέκα	90. ἑννεήκοντα
11. ἑνδεκα	100. ἑκατόν
12. δώδεκα	200. διακόσιοι, αι, α
13. δεκατρεῖς or τρισκαίδεκα	300. τριακόσιοι, αι, α
14. δεκατέσσαρες or τέσσαρες- σκαίδεκα	400. τετρακόσιοι, αι, α
15. δεκαπέντε or πεντεκαίδεκα	500. πεντακόσιοι, αι, α
16. δεκαἕξ or ἑκκαίδεκα	600. ἑξακόσιοι, αι, α
17. δεκαεπτὰ or ἑπτακαίδεκα	700. ἑπτακόσιοι, αι, α
18. δεκαοκτώ or ὀκτωκαίδεκα	800. ὀκτακόσιοι, αι, α
19. δεκαεννέα or ἑννεακαίδεκα	900. ἑννακόσιοι, αι, α
20. εἴκοσι (ν)	1000. χίλιοι, αι, α
21. εἴκοσι εἰς or εἶς καὶ εἴκοσι	2000. δισχίλιοι, αι, α
30. τριάκοντα	10000. μύριοι, αι, α
	20000. δισμύριοι, αι, α

NOTE 4. Doric πέμπε = 5, εἴκατι = 20.—Epic εἰκοσι = 20.—Δυώδεκα and δυοκαίδεκα = δώδεκα, occur.—Δεκατρεῖς and δεκατέσσαρες or τεσσαρεςσκαίδεκα are declined like τρεῖς and τέσσαρες, respectively; as τὰ δεκατρία, τῶν δεκατριῶν, τοὺς τεσσαρασκαίδεκα. But τὰς τεσσαρεςσκαίδεκα occurs.—The Ionians say τριήκοντα = 30, τεσσαρήκοντα = 40, ὀγδώκοντα = 80, διηκόσιοι = 200, τριηκόσιοι = 300.—The thousands are formed by prefixing the adverbs (§ 62. 4.) δῖς, τρίς, &c. to χίλιοι. as τρισχίλιοι = 3000, πεντακισχίλιοι = 5000.—The tens of thousands are formed by prefixing these adverbs to μύριοι. as τρισμύριοι = 30000; ἑπτακισμύριοι = 70000.—Homer has ἑννεάχιλοι = 9000, and δεκάχιλοι = 10000.

NOTE 5. Instead of ὀκτωκαίδεκα or ἑννεακαίδεκα the Greeks often said δυοῖν or ἐνός δέοντες εἴκοσι twenty wanting two or one; as ἔτεα δυῶν δέοντα εἴκοσι eighteen years, literally, twenty years wanting two. Instead of ὀκτώ καὶ εἴκοσιν, or ἑννέα καὶ εἴκοσιν, they said δυοῖν or ἐνός δέοντες τριάκοντα thirty wanting two or one; as ἔτεα δυῶν δέοντα τριήκοντα twenty eight years. So νῆες μᾶς δέουσai τεσσαράκοντα thirty nine ships.—This principle is also applied to ordinals; as ἐνὸς δέον εἰκοστὸν ἔτος the nineteenth year.

The participle δέων with its substantive may be put in the genitive absolute; as πενήντηντα μιᾷς δεούσης ἔλαβε τριήρεις *he captured forty nine galleys*, δυοῖν δεούσιν εἴκοσι ναυσὶ *with eighteen ships*. So with ordinals, ἐνὸς δέοντος τριακοσιῷ ἔτει *in the twenty ninth year*. In this case the verb δεῖν means *to be wanting*, not *to want*.

## ORDINAL NUMBERS.

§ 61. The ordinal numbers are :

1st. πρῶτος, η, ον	30th. τριακοστός, ή, όν
2d. δεύτερος, α, ον	40th. τεσσαρακοστός, ή, όν
3d. τρίτος, η, ον	50th. πενήτηκοστός, ή, όν
4th. τέταρτος, η, ον	60th. ἑξήκοστός, ή, όν
5th. πέμπτος, η, ον	70th. ἑβδομηκοστός, ή, όν
6th. ἕκτος, η, ον	80th. ὀγδοηκοστός, ή, όν
7th. ἑβδομος, η, ον	90th. ἐννενηκοστός, ή, όν
8th. ὀγδοος, η, ον	100th. ἑκατοστός, ή, όν
9th. ἑννατος, η, ον	200th. διακοσιοστός, ή, όν
10th. δέκατος, η, ον	300th. τριακοσιοστός, ή, όν
11th. ἐνδέκατος, η, ον	400th. τετρακοσιοστός, ή, όν
12th. δωδέκατος, η, ον	500th. πεντακοσιοστός, ή, όν
13th. τρισκαιδέκατος, η, ον	600th. ἑξακοσιοστός, ή, όν
14th. τεσσαρακαιδέκατος, η, ον	700th. ἑπτακοσιοστός, ή, όν
15th. πεντεκαιδέκατος, η, ον	800th. ὀκτακοσιοστός, ή, όν
16th. ἑκκαιδέκατος, η, ον	900th. ἑννακοσιοστός, ή, όν
17th. ἑπτακαιδέκατος, η, ον	1000th. χίλιοςτός, ή, όν
18th. ὀκτωκαιδέκατος, η, ον	10000th. μυριοστός, ή, όν
19th. ἐννεακαιδέκατος, η, ον	20000th. δισμυριοστός, ή, όν
20th. εἰκοστός, ή, όν	&c. &c.
21st. εἰκοστός πρῶτος, or πρῶ- τος καὶ εἰκοστός	

NOTE 1. Homer has τέταρτος for τέταρτος, ἑβδομάτος for ἑβδομος, ὀγδάτος for ὀγδοος, ἑννατος for ἑννατος or ἑνατος. Herodotus has τεσσαρεσκαιδεκάτη for τεσσαρακαιδεκάτη.

NOTE 2. The Greeks say τέταρτον ἡμιτάλαντον =  $3\frac{1}{2}$  talents, ἑβδομον ἡμιτάλαντον =  $6\frac{1}{2}$  talents, ἑννατον ἡμιτάλαντον =  $8\frac{1}{2}$  talents, πέμπτον ἡμιμναῖον =  $4\frac{1}{2}$  minæ, τέταρτον ἡμιώβολον =  $3\frac{1}{2}$  oboli. But τέσσαρα ἡμιτάλαντα =  $\frac{4}{2}$  = 2 talents, ἑπτὰ ἡμιτάλαντα =  $\frac{7}{2}$  =  $3\frac{1}{2}$  talents, ἐννέα ἡμιτάλαντα =  $\frac{9}{2}$  =  $4\frac{1}{2}$  talents, πέντε ἡμιμναῖα =  $\frac{5}{2}$  =  $2\frac{1}{2}$  minæ, τέτταρα ἡμιώβολα =  $\frac{4}{2}$  = 2 oboli.



## OTHER NUMERALS.

§ 62. 1. The numeral substantives end in *ας* gen. *αδος*; as 1 ἡ *μονάς* *monad*, 2 ἡ *δύας*, 3 ἡ *τριάς* *triad*, 4 ἡ *τετράς*, 5 ἡ *πεντάς*, 6 ἡ *ἑξάς*, 7 ἡ *ἑβδομάς*, 8 ἡ *ὀγδοάς*, 9 ἡ *ἐννεάς*, 10 ἡ *δεκάς*, 11 ἡ *ἐνδεκάς*, &c. 20 ἡ *εἰκοσάς* *score*, 30 ἡ *τριακάς*, &c. 100 ἡ *ἑκατοντάς*, 1000 ἡ *χιλιάς*, 10000 ἡ *μυριάς* *myriad*.

2. The numeral adjectives in *-πλοος* or *-πλυσιος* correspond to those in *-fold* in English; as *ἁπλός* *simple*, *διπλός* *double*, *τριπλός* *triple*, *τετραπλός* *quadruple*, *πενταπλός* *fivesfold*, *ἑξαπλός* *sixfold*, *ἑπταπλός* *sevenfold*. Also *διπλάσιος*, *τριπλάσιος*, *τετραπλάσιος*, *πενταπλάσιος*, *ἑξαπλάσιος*, *ἑπταπλάσιος*.

3. The numeral adjectives answering to the question *ποσताῖος* *on what day?* end in *αῖος*; as *δευτεράῖος* *on the second day*, *τριταῖος* *on the third day*, *τεταρταῖος*, *πενταταῖος*, *ἑκταῖος*, *ἑβδομαῖος*, *ὀγδοαῖος*, *ἐναταῖος*, *δεκαταῖος*, *ἐνδεκαταῖος*, *δωδεκαταῖος*.

4. The numeral adverbs are, *ἅπαξ* *once*, *δὺς* *twice*, *τρίς* *thrice*, *τετράκις* *four times*. The rest are formed by annexing *άκις*, to the cardinals and dropping the vowel preceding this ending; as *πεντάκις* *five times*, *ἑξάκις*, *ἐπτάκις*, &c. *ἐννεάκις* and *ἐννάκις* *nine times*, &c. *ἑκατοντάκις* *hundred times*, *διᾱκοσιάκις* *two hundred times*.

## ARTICLE.

§ 63. The article *ὁ* *the*, is declined as follows :

<i>Sing. Masc. Fem. Neut.</i>	<i>Plur. Masc. Fem. Neut.</i>
Nom. ὁ ἡ τό	Nom. οἱ αἱ τά
Gen. τοῦ τῆς τοῦ	Gen. τῶν τῶν τῶν
Dat. τῷ τῇ τῷ	Dat. τοῖς ταῖς τοῖς
Acc. τόν τήν τό	Acc. τούς τάς τά
<i>Dual. Masc. Fem. Neut.</i>	
N. A. τῷ τᾷ τῷ	
G. D. τοῖν ταῖν τοῖν	

NOTE 1. The feminine *τά* is long (§ 31. NOTE 1); the neuter *τά* is short (§ 33. NOTE 2).—The Homeric language has *τοῖο* = *τοῦ* the Doric has *τῷ* = *τοῦ*. Homeric *τοῖσι* (*ν*) = *τοῖς*, *ταῖσι* (*ν*) = *ταῖς*. Doric *τῷς* rarely *τός* = *τούς*. The Dorians say *ά* = *ἡ*, *τᾱς* = *τῆς*, *τᾱ* = *τῇ*, *τᾱν* = *τῇν*. Homeric

τάων = fem. τῶν, Doric τᾶν = fem. τῶν. See § 31. NOTE 3, and § 33. NOTE 4.—The Doric has τοί, ταί, = οἱ, αἱ.

NOTE 2. It seems that the original form of the article was τός, τή, τό; hence the oblique cases τοῦ, τῆς, τῷ, &c., the Doric τοί, ταί, and the adverb τῶς.—In modern Greek τός, τή, τό, = αὐτός, αὐτή, αὐτό, *he, she, it*; as εἶναι τος ἐκεῖ; *is he there?*

## PRONOUN.

### PERSONAL PRONOUN.

§ 64. The personal pronouns are ἐγώ, σύ, ἵ. They are declined as follows:

S. (I)	S. (thou)	S. (he, she, it)
N. ἐγώ	N. σύ	N. ἵ
G. ἐμοῦ & μου	G. σοῦ	G. οὗ
D. ἐμοί & μοί	D. σοί	D. οἷ
A. ἐμέ & μέ	A. σέ	A. ἱ
P. (we)	P. (ye, you)	P. (they)
N. ἡμεῖς	N. ὑμεῖς	N. σφεῖς neut. σφέα
G. ἡμῶν	G. ὑμῶν	G. σφῶν
D. ἡμῖν	D. ὑμῖν	D. σφίσι (ν)
A. ἡμᾶς	A. ὑμᾶς	A. σφᾶς neut. σφέα
D. (we two)	D. (you two)	D. (they two)
N. A. νῶϊ, νῶ	N. A. σφῶϊ, σφῶ	N. A. σφωέ
G. D. νῶϊν, νῶν	G. D. σφῶϊν, σφῶν	G. D. σφωῖν

The nominative ἵ is obsolete.—The dual νῶ, σφῶ, are very often written without the iota subscript, thus, νώ, σφώ.

NOTE 1. The particle γέ is often appended to ἐγώ and σύ for the sake of emphasis; as ἐγωγε *I indeed, for my part*, Lat. *egomet*, ἐμοῦγε *meimet*, σύγς *tutemet*, σοῦγς *tuimet*. Observe the accent of ἐγωγε.

NOTE 2. DIALECTS. Homeric and Doric *nominative* ἐγών = ἐγώ. Doric τύ (Lat. *tu*) = σύ, Homeric τόνη = σύ.

Homeric *genitives*, ἐμέο, ἐμεῖο, ἐμέθεν, ἐμεῦ, μεῦ, = ἐμοῦ, μου· σέο, σεῖο, σέθεν, σεῦ, = σοῦ· ἐο, εἶο, εἶθεν, εἶ, = οὗ. The Ionians and the Dorians use the forms ἐμεῦ, μεῦ, σεῦ, εἶ. The Dorians have also τεῦ and τεῦς = τοῦ. Further, Homer has τεοῖο = σοῦ.

Doric *datives*, ἐμιν = ἐμοί· τιν, τεῖν, τοί, = σοί· ἴν = οἷ. Homeric ἐοῖ = οἷ.

Doric *accusatives*, τέ, τιν, τό (enclitic), = σέ. Homeric ἐε = ἐ.

Homeric *nominatives plural*, ἄμμες = ἡμεῖς· ὕμμες = ὑμεῖς. Doric ἁμέες = ἡμεῖς· ὕμέες = ὑμεῖς.

Homeric *genitives plural*, ἡμέων, ἡμεῶν, = ἡμῶν· ὑμέων, ὑμεῶν, = ὑμῶν· σφέων, σφεῶν, = σφῶν. The Ionians use the forms ἡμέων, ὑμέων, σφέων.

Homeric *datives plural*, ἄμμι, ἡμιν (-), ἥμιν, = ἡμῖν· ὕμμι, ὕμιν (-), ὕμιν, = ὕμῖν· σφίν or σφι = σφίσιν.

Homeric *accusatives plural*, ἡμέας, ἄμμε, ἡμάς (-), = ἡμᾶς· ὑμέας, ὕμμε, ὕμάς (-), = ὑμᾶς· σφέας, σφάς (short), σφέ, = σφᾶς. Doric ἁμέ, ὕμέ, = ἡμᾶς, ὑμᾶς, respectively. Theocritus has ψέ for σφέ (by metathesis φσέ, πσέ, ψέ). The Attic poets use σφέ for αὐτόν, ἡν, ό, αὐτούς, ἄς, ἅ.

Lastly, the *accusatives μιν, νιν*, stand for all genders and numbers, *him, her, it, them*. The Homeric dialect uses *μιν*, the Attic poets, *νιν*.

§ 65. The pronoun αὐτός is declined like σοφός (§ 49.), except that its neuter has ο instead of ον (§ 33. NOTE 1.); thus, αὐτός *he, himself*, αὐτή *she, herself*, αὐτό *it, itself*, gen. αὐτοῦ, αὐτῆς, &c.

With the article, ό αὐτός, ἡ αὐτή, τό αὐτό, it signifies, *the same*. In this case it may be contracted with the article (§ 24.); thus αὐτός, gen. ταυτοῦ, dat. ταυτώ, ταυτηῇ; the neuter has ταυτό and ταυτόν.

NOTE. The Ionians say αὐτέω, αὐτέην, αὐτέων, αὐτέοισι, = αὐτώ, αὐτήν, αὐτῶν, αὐτοῖς,

## REFLEXIVE PRONOUN.

§ 66. The reflexive pronouns are ἐμαντοῦ, σεαντοῦ, ἑαντοῦ. They have no nominative:

S. Masc. (of myself)

G. ἐμαντοῦ

D. ἐμαντώ

A. ἐμαντόν

P. (of ourselves)

G. ἡμῶν αὐτῶν

D. ἡμῖν αὐτοῖς

A. ἡμᾶς αὐτούς

S. Fem. (of myself)

G. ἐμαντῆς

D. ἐμαντῇ

A. ἐμαντήν

P. (of ourselves)

G. ἡμῶν αὐτῶν

D. ἡμῖν αὐταῖς

A. ἡμᾶς αὐτάς



*S. (of thyself)*

G. σεαυτοῦ or σαυτοῦ

D. σεαυτῷ or σαυτῷ

A. σεαυτόν or σαυτόν

*P. (of yourselves)*

G. ὑμῶν αὐτῶν

D. ὑμῖν αὐτοῖς

A. ὑμᾶς αὐτούς

*S. (of himself)*

G. ἑαυτοῦ or αὐτοῦ

D. ἑαυτῷ or αὐτῷ

A. ἑαυτόν or αὐτόν

*P. (of themselves)*

G. ἑαυτῶν or αὐτῶν

D. ἑαυτοῖς or αὐτοῖς

A. ἑαυτούς or αὐτούς

*S. (of thyself)*

G. σεαυτῆς or σαυτῆς

D. σεαυτῇ or σαυτῇ

A. σεαυτήν or σαυτήν

*P. (of yourselves)*

G. ὑμῶν αὐτῶν

D. ὑμῖν αὐταῖς

A. ὑμᾶς αὐτάς

*S. (of herself)*

G. ἑαυτῆς or αὐτῆς

D. ἑαυτῇ or αὐτῇ

A. ἑαυτήν or αὐτήν

*P. (of themselves)*

G. ἑαυτῶν or αὐτῶν

D. ἑαυταῖς or αὐταῖς

A. ἑαυτάς or αὐτάς

Also σφῶν αὐτῶν = ἑαυτῶν · σφίσιν αὐτοῖς, -αῖς, = ἑαυτοῖς, -αῖς · σφᾶς αὐτούς, -άς, = ἑαυτούς, -άς. The singular has neut. acc. ἑαυτό or αὐτό.—The contracted forms αὐτοῦ, αὐτῆς, &c. must not be confounded with αὐτοῦ, αὐτῆς, &c. from αὐτός.

NOTE. The reflexive pronouns are compounded of the personal pronouns and αὐτός.—In Homer these pronouns are often written separately; as ἐγὼ (ἐμέ) αὐτόν for ἑμαυτόν, ἐμεῦ αὐτῆς for ἑμαντῆς, σοὶ αὐτῷ for σεαυτῷ, οἱ αὐτῷ for ἑαυτῷ, ἔ αὐτόν for ἑαυτόν, also αὐτόν μιν for ἑαυτόν.—The Ionians say ἐμεωντοῦ, σεωντοῦ, ἑωντοῦ, &c. for ἑμαντοῦ, σεαντοῦ, &c. See § 3. NOTE 3.

## POSSESSIVE PRONOUN.

§ 67. The possessive pronouns are derived from the personal pronouns. In signification they correspond to the genitive of the personal pronoun :

ἐμός, ἡ, ὅν, <i>my, meus</i>	from ἐμοῦ
ἡμέτερος, α, ον, <i>our, noster</i>	“ ἡμεῖς
ῥωῖτερος, α, ον, <i>of us two</i>	“ ῥωῖ
σός, σή, σόν, <i>thy, tuus</i>	“ σοῦ
ὑμέτερος, α, ον, <i>your, vester</i>	“ ὑμεῖς
σφωῖτερος, α, ον, <i>of you two</i>	“ σφωῖ
ὁς, ἡ, ὅν, <i>his, her, its, suus</i>	“ οὗ
σφέτερος, α, ον, <i>their, suus</i>	“ σφεῖς

NOTE. The forms *νοῦτερος* and *σφωῖτερος* are poetic.—Homer and Doric *ἄμός* (—), *ἦ, ὄν*, = *ἡμέτερος*, *α, ον* · *ἑμός* (—), *ἦ, ὄν*, = *ὑμέτερος*, *α, ον* · *σφός, ἦ, ὄν*, = *σφέτερος*, *α, ον* · *τεός, ἄ* and *ἦ, ὄν*, = *σός, σῆ, σόν* · *έός, ἄ* and *ἦ, ὄν*, = *ός, ἦ, ὄν*.

## DEMONSTRATIVE PRONOUN.

§ 68. The demonstrative pronouns are *ὅδε this*, *οὗτος this*, and *ἐκεῖνος that*. *ὅδε* is simply the article (§ 63.) with the inseparable particle *δε*; thus, *ὅδε, ἡδε, τόδε*, gen. *τοῦδε, τῆσδε*, dat. *τῷδε, τῇδε*, &c. *Οὗτος* is declined as follows:

<i>S. Masc. (this)</i>	<i>Fem. (this)</i>	<i>Neut. (this)</i>
N. οὗτος	αὕτη	τοῦτο
G. τούτου	ταύτης	τούτου
D. τούτῳ	ταύτῃ	τούτῳ
A. τοῦτον	ταύτην	τοῦτο
<i>P. (these)</i>	<i>(these)</i>	<i>(these)</i>
N. οὗτοι	αὗται	ταῦτα
G. τούτων	τούτων	τούτων
D. τούτοις	ταύταις	τούτοις
A. τούτους	ταύτας	ταῦτα
<i>D. (these two)</i>	<i>(these two)</i>	<i>(these two)</i>
N. A. τούτω	ταύτα	τούτω
G. D. τούτοιιν	ταύταιιν	τούτοιιν

So *ἐκεῖνος, ἐκεῖνη, ἐκεῖνο*, gen. *ἐκεῖνου, ἐκεῖνης*. See § 33. NOTE 1.

NOTE 1. Homer has dat. plur. *τοῖσδεσσι* and *τοῖσδεσσι* for *τοῖσδε* from *ὅδε*. The Ionians say *τουτέου, τουτέης, τουτέω, τουτέων, τουτέους*, = *τούτου, ταύτης, τούτῳ, τούτων, τούτους*, respectively. Compare § 65. NOTE. They say *κεῖνος, η, ον*, = *ἐκεῖνος, η, ον*; the Dorians say *τῆνος, α, ο*, and the Æolians *κῆνος, α, ο*.

NOTE 2. The letter *ι* (long) is appended to the demonstrative pronouns for the sake of emphasis: thus, *οὗτοσι this here*, Lat. *hicce*, gen. *τουτουι*, &c., fem. *αὐτῇι, gen. ταυ-τησι*, &c. *ἐκεινοσι that there*, gen. *ἐκεινουι*, &c.

The short vowel disappears before *ι*; as *ὅδι, ἡδι, τοδι*, for *ὅδει, ἡδει, τοδει* · *τουτι* for *τουτοι* · *ταυτι* for *ταυτα*.

## RELATIVE PRONOUN.

§ 69. 1. The relative pronoun *ὅς who, which, that*, is declined as follows:

S. Masc.	Fem.	Neut.	P. Masc.	Fem.	Neut.
N. ὅς	ἥ	ὅ	N. οἷ	αἷ	ᾧ
G. οὗ	ἥς	οὗ	G. οῦν	αῖν	οῖν
D. ᾧ	ἥ	ᾧ	D. οἷς	αἷς	οἷς
A. οὖν	ἥν	ὅ	A. οὖς	αῖς	ᾧ

## D. Masc. Fem. Neut.

N. A. ὅ αἷ ὅ

G. D. οῖν αῖν οῖν

2. The relative *ὅστις* *whoever*, *who*, is compounded of *ὅς* and *τις* (§ 71.): both the *ὅς* and the *τις* are declined at the same time. Thus:

S. Masc.	Fem.	Neut.
N. ὅστις	ἥτις	ὅ τι
G. οὗτινος or οἱτου	ἥστινος	οὗτινος or οἱτου
D. ᾧτινι or οἱτω	ἥτινι	ᾧτινι or οἱτω
A. οὐτινα	ἥτινα	ὅ τι
P.		
N. οἷτινες	αἷτινες	ᾧτινα or ᾧτια
G. οῖντινων or οἱτων	οῖντινων	οῖντινων or οἱτων
D. οἷστίσι (ν) or οἱτοισι (ν)	αἷστίσι (ν)	οἷστίσι (ν) or οἱτοισι (ν)
A. οὐστίνας	αἷστίνας	ᾧτινα or ᾧτια

NOTE 1. Homer has *ὅτις* = *ὅστις*. *ὀττεο*, *ὀττεν*, *ὀτεν*, = *οἱτον*. *ὀτεω* = *οἱτω*. *οἱτινα* = *οῖντινα* and *ᾧτινα*. *ὀτεων* = *οἱτων*. *ὀτέοισι* = *οἱτοισι*. Herodotus has dat. plur. fem. *ὀτέγῃσι* = *αἷστίσι*. Compare § 70. NOTE.

NOTE 2. The particle *περ* may be appended to *ὅς*; thus, *ὅσπερ*, *ἥπερ*, *ὀπερ*, &c. written also separately *ὅς περ*, *ἥ περ*, *ὀ περ*, &c. The particle *οὖν* is appended to the compound relatives *ὅστις* and *ὅσπερ*; thus, *ὅστισοῦν* *whosoever*, Lat. *quicumque*, *ὅσπεροῦν*, &c., written also *ὅστις οὖν*, *ὅσπερ οὖν*, &c.

## INTERROGATIVE PRONOUN.

§ 70. The interrogative pronoun *τις*, *who?* *which?* *what?* is declined in the following manner:

S. Masc. & Fem.	Neut.	M. & Fem.	Neut.
N. τις	τι	N. τίνες	τίνα
G. τίνος or τοῦ	τίνος or τοῦ	G. τίνων	τίνων
D. τίνι or τῷ	τίνι or τῷ	D. τίσι (ν)	τίσι (ν)
A. τίνα	τί	A. τίνας	τίνα
D. Masc. Fem. & Neut.	N. A. τίνε	G. D. τίνων	



The forms τοῦ, τῷ, = τινος, τινι, must not be confounded with the articles τοῦ, τῷ.

NOTE. Homer has τέο = τοῦ, τινος · τέων = τίνων. Herodotus has τέω = τῷ or τινι · τέοις, τέοισι, = τίσι. Compare § 69. NOTE 1.

## INDEFINITE PRONOUN.

§ 71. 1. The indefinite pronoun τις (grave accent) *any, certain, some*, is declined as follows:

S. Masc. & Fem.	Neut.	M. & Fem.	Neut.
N. τις	τι	N. τινές	τινά
G. τινός or τοῦ	τινός or τοῦ	G. τινῶν	τινῶν
D. τινι or τῷ	τινι or τῷ	D. τισι (ν)	τισι (ν)
A. τινά	τι	A. τινάς	τινά

D. Masc. Fem. & Neut. N. A. τινέ G. D. τινούν

The neuter plural has also ἄσσα Attic ἄτια = τινά. The forms τοῦ, τῷ, are always enclitic (§ 22.).

NOTE. The forms τέο, τέων, τέω, = τοῦ, τινῶν, τινι, (§ 70. NOTE) are always enclitic.

2. The indefinite pronoun δεῖνα *such-a-one*, is declined as follows:

ό, ή, τὸ δεῖνα	οἱ δεῖνες
τοῦ, τῆς, τοῦ δεῖνος	τῶν δεινῶν
τῷ, τῇ, τῷ δεῖνι	τοῖς, ταῖς ———
τὸν, τὴν, τὸ δεῖνα	τοὺς, τὰς ———

Aristophanes has τοῦ δεῖνα for τοῦ δεῖνος.

## RECIPROCAL PRONOUN.

§ 72. The reciprocal pronoun is ἀλλήλων *of one another*. The nominative case and the singular number are of course wanting:

P. Masc.	Fem.	Neut.
G. ἀλλήλων	ἀλλήλων	ἀλλήλων
D. ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A. ἀλλήλους	ἀλλήλας	ἀλλήλα

D.

G. D. ἀλλήλων ἀλλήλων ἀλλήλων

A. ἀλλήλω ἀλλήλα ἀλλήλω

NOTE. These forms are derived from the combinations ἄλλος ἄλλου, ἄλλη ἄλλης, ἄλλο ἄλλου, &c.

## PRONOMINAL ADJECTIVES.

§ 73. 1. From the obsolete *ΠΟΣ* *what?* ‘*ΟΠΟΣ* *who*, and *ΤΟΣ* (§ 63. NOTE 2) *this*, and from the relative pronoun *ὅς* *who*, we obtain the following corresponding pronominal adjectives:

Interrogative	Indefinite	Demonstrative	Relative
πόσος; <i>how much? how many? quantities?</i>	ποσός <i>of a certain quantity</i>	τόσος or το-σόςδε or το-σοῦτος <i>so much, tantus</i>	ὅσος or ὅπόσος <i>as much as, quantus</i>
ποιός; <i>of what quality? qualis?</i>	ποιός <i>of a certain quality</i>	τοῖος or τοιόςδε or τοιοῦτος <i>such, talis</i>	οἷος or ὁποῖος <i>as, qualis</i>
πότερος; <i>which of the two? uter?</i>	wanting	wanting	ὁπότερος <i>whichever of the two</i>
πόστος; <i>of what number? quotus?</i>	wanting	wanting	ὁπόστος <i>of what number soever</i>
ποσταῖος; <i>in how many days?</i>	wanting	wanting	ὁποσταῖος <i>in whatever number of days</i>

The demonstrative *τίννος* or *τυννοῦτος* *so little, so small, as large as the hollow of my hand*, Lat. *tantillus* (corresponding to *quantillus*?) wants the other forms.

2. The pronominal adjectives *πῆλικος*; *how old? of what age? of what size?* indefin. *πῆλικος* *of a certain age, of a certain size*, demonstr. *τῆλικος* or *τῆλικόςδε* or *τῆλικοῦτος* *so old, so large*, relat. *ἥλικος* or *ὁπῆλικος* *as large as, as old as*, are derived from *ΠΟΣ*, ‘*ΟΠΟΣ*, *ΤΟΣ*, and *ἥλιξ* gen. *ἥλικος* (?).

Ποδαπός; of what country? *cujas?* and relat. ὀποδαπός of what country soever, are derived from ΠΟΣ and δάπεδον. Ἡμεδαπός our countryman, *nostras*, and ὑμεδαπός your countryman, *vestras*, come from ἡμεῖς, ὑμεῖς, and δάπεδον.

NOTE 1. The demonstratives τοσοῦτος, τοιοῦτος, and τηλικούτος, are declined like οὗτος (§ 68.); as τοσοῦτος, τοσαύτη, neut. τοσοῦτο and τοσοῦτον, gen. τοσοῦτον, τοσαύτης, &c.

NOTE 2. The demonstrative forms may take *ι* (§ 68. NOTE 2); as τοσουτοῖ *so much as you see here*, τοσοῖδι, τοιουτοῖ.

The particle οὖν (§ 69. NOTE 2) may be appended to the relative forms; as ὅσοοῦν *how much soever, quantuscunque*, ὅποιοοῦν of what quality soever, *qualiscunque*.

3. Ἀμφότερος, α, ον, and nom. and acc. ἄμφω, gen. and dat. ἀμφοῖν, both, *ambo*. Ἰδιος, α, ον, proper, peculiar, his own, proprius, is perhaps derived from the pronoun ἴ (§ 64. Compare Lat. *is*, neuter *id*). Ἐτερος, α, ον, other of two, another, *alter*. Ἄλλος, η, ο, other of many, *alius*. Ἐκάτερος, α, ον, each of two, *uterque*. Ἐκαστος, η, ον, each of many, every, *quisque*.

## VERB.

§ 74. 1. The Greek verb has three voices; the active voice, the passive voice, and the middle voice.

2. There are five moods; the indicative, the subjunctive, the optative, the imperative, and the infinitive.

3. The primary or leading tenses are, the present, the perfect, and the future. The secondary or historical tenses are, the imperfect, the pluperfect, and the aorist.

The indicative is the only mood in which the imperfect and pluperfect are found. The subjunctive and imperative want also the future.

4. There are three persons; the first person, the second person, and the third person.

See the paradigm of ῥέπω.



## ACTIVE VOICE.

## INDICATIVE MOOD.

Present. *I strike, I am striking.*

<i>Sing.</i> τύπτω	<i>Plur.</i> τύπτομεν	<i>Dual</i> τύπτομεν
τύπτεῖς	τύπτετε	τύπτετον
τύπτει	τύπτουσι (ν)	τύπτετον

Imperfect. *I struck, I was striking.*

<i>Sing.</i> ἔτυπτον	<i>Plur.</i> ἐτύπτομεν	<i>Dual</i> ἐτύπτομεν
ἔτυπτεῖς	ἐτύπτετε	ἐτύπτετον
ἔτυπτε (ν)	ἔτυπτον	ἔτυπτέτην

Perfect 1. *I have struck.*

<i>Sing.</i> τέτυφα	<i>Plur.</i> τετύφαμεν	<i>Dual</i> τετύφαμεν
τέτυφας	τετύφατε	τετύφατον
τέτυφε (ν)	τετύφᾱσι (ν)	τετύφατον

Perfect 2. *Synonymous with Perfect 1.*

τέτυπα declined like Perfect 1.

Pluperfect 1. *I had struck.*

<i>Sing.</i> ἐτετύφειν	<i>Plur.</i> ἐτετύφειμεν	<i>Dual</i> ἐτετύφειμεν
ἐτετύφεις	ἐτετύφειτε	ἐτετύφειτον
ἐτετύφει	ἐτετύφεισαν or -εσαν	ἐτετυφείτην

Pluperfect 2. *Synonymous with Pluperfect 1.*

ἐτετύπειν declined like Pluperfect 1.

Future 1. *I shall or will strike.*

<i>Sing.</i> τύψω	<i>Plur.</i> τύψομεν	<i>Dual</i> τύψομεν
τύψεις	τύψετε	τύψειτον
τύψει	τύψουσι (ν)	τύψειτον

Future 2. *Synonymous with Future 1.*

τυπέω contracted τυπῶ declined like φιλέω -ῶ.

Aorist 1. *I struck.*

<i>Sing.</i> ἔτυψα	<i>Plur.</i> ἐτύψαμεν	<i>Dual</i> ἐτύψαμεν
ἔτυψας	ἐτύψατε	ἐτύψατον
ἔτυψε (ν)	ἔτυψαν	ἔτυπάτην

Aorist 2. *Synonymous with Aorist 1.*

ἔτυπον declined like the Imperfect.

## SUBJUNCTIVE MOOD.

Present. *I strike, I may or can strike.*

<i>Sing.</i> τύπτω	<i>Plur.</i> τύπτωμεν	<i>Dual</i> τύπτομεν
τύπτῃς	τύπτετε	τύπτετον
τύπτη	τύπτωσι (ν)	τύπτετον

Perfect 1. *I have struck, I may have struck.*

τετόφω declined like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τετόπω declined like the Present.

Aorist 1. *I strike, I may or can strike.*

<i>Sing.</i> τύπω	<i>Plur.</i> τύπωμεν	<i>Dual</i> τύπωμεν
τύψης	τύψητε	τύψητον
τύπη	τύπωσι (ν)	τύψητον

Aorist 2. *Synonymous with Aorist 1.*

τύπω declined like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, could, would, or should strike.*

<i>Sing.</i> τύποιμι	<i>Plur.</i> τύποιμεν	<i>Dual</i> τύποιμεν
τύποις	τύποιτε	τύποιτον
τύποι	τύποιεν	τυποίτην

Perfect 1. *I might, could, would, or should have struck.*

τετέφοιμι declined like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τετέποιμι declined like the Present.

Future 1. *I would or should strike.*

τύποιμι declined like the Present.

Future 2. *Synonymous with Future 1.*

τυπέοιμι contracted τυποῖμι like φιλέοιμι -οῖμι.

Aorist 1. *I might, could, would, or should strike.*

<i>Sing.</i> τύψαιμι	<i>Plur.</i> τύψαιμεν	<i>Dual</i> τύψαιμεν
τύψαις	τύψαιτε	τύψαιτον
τύψαι	τύψαιεν	τυψαίτην

Aorist 2. *Synonymous with Aorist 1.*

τύποιμι declined like the Present.

## IMPERATIVE MOOD.

Present. <i>Strike thou, be thou striking.</i>		
<i>Sing.</i> _____	<i>Plur.</i> _____	<i>Dual</i> _____
τύπισε	τύπισετε	τύπισετον
τυπτεύω	τυπτέτωσαν ἢ -πτόντων	τυπτέτω

Perfect 1. *Have struck.*

τέτυψε declined like the Present.

Perfect 2. *Synonymous with Perfect 1.*

τέτυπε declined like the Present.

Aorist 1. *Strike thou.*

<i>Sing.</i> _____	<i>Plur.</i> _____	<i>Dual</i> _____
τύψον	τύψατε	τύψατον
τυψάτω	τυψάτωσαν ἢ -άντων	τυψάτω

Aorist 2. *Synonymous with Aorist 1.*

τύπε declined like the Present.

## INFINITIVE MOOD.

Present. *τύπειν to strike, to be striking.*

Perfect 1. *τετυφέναι to have struck.*

Perfect 2. *τετυπέναι* synon. with Perfect 1.

Future 1. *τύψειν to be about to strike.*

Future 2. *τυπέειν* contracted *τυπεῖν* synon. with Fut. 1.

Aorist 1. *τύψαι to strike.*

Aorist 2. *τυπεῖν* synon. with Aorist 1.

## PARTICIPLE.

Present. *τύπων, οὔσα, ὄν, striking.* See § 53. 7.

Perfect 1. *τετυφώς, ὤα, ὅς, having struck.* See § 53. 9.

Perfect 2. *τετυπώς, ὤα, ὅς, synon. with Perfect 1.* Ibid.

Future 1. *τύπων, οὔσα, ὄν, about to strike.* See § 53. 7.

Future 2. *τυπέων, ἔουσα, ἔον, contract. τυπῶν, οὔσα, οὔν.* Ibid.

Aorist 1. *τύψας, ασα, αν, striking, having struck.* See § 53. 1.

Aorist 2. *τυπῶν, οὔσα, ὄν, synon. with Aorist 1.* See § 53. 7.



## PASSIVE VOICE.

## INDICATIVE MOOD.

Present. *I am struck.*

<i>Sing.</i> τύπτομαι	<i>Plur.</i> τυπτόμεθα	<i>Dual</i> τυπτόμεθον
τύπηται or -ει	τύπτεσθε	τύπτεσθον
τύπτεται	τύπονται	τύπτεσθον

Imperfect. *I was struck.*

<i>Sing.</i> ἐτυπτόμην	<i>Plur.</i> ἐτυπτόμεθα	<i>Dual</i> ἐτυπτόμεθον
ἐτύπιον	ἐτύπτεσθε	ἐτύπτεσθον
ἐτύπιετο	ἐτύποντο	ἐτυπτέσθην

Perfect. *I have been struck.*

<i>Sing.</i> τέτυμμαι	<i>Plur.</i> τετύμεθα	<i>Dual</i> τετύμεθον
τέτυψαι	τέτυφθε	τέτυφθον
τέτυπται	τετυμμένοι εισι	τέτυφθον

Pluperfect. *I had been struck.*

<i>Sing.</i> ἐτετύμην	<i>Plur.</i> ἐτετύμεθα	<i>Dual</i> ἐτετύμεθον
ἐτέτυπο	ἐτέτυφθε	ἐτέτυφθον
ἐτέτυπιο	τετυμμένοι ἦσαν	ἐτετύφθην

Future 1. *I shall or will be struck.*

<i>Sing.</i> τυφθήσομαι	<i>Plur.</i> τυφθήσόμεθα	<i>Dual</i> τυφθήσόμεθον
τυφθήσῃ or -ει	τυφθήσεσθε	τυφθήσεσθον
τυφθήσεται	τυφθήσονται	τυφθήσεσθον

Future 2. *Synonymous with Future 1.*

τυπήσομαι declined like Future 1.

Future 3. *I shall remain struck.*

τετύπομαι declined like Future 1.

Aorist 1. *I was struck.*

<i>Sing.</i> ἐτύφθην	<i>Plur.</i> ἐτύφθημεν	<i>Dual</i> ἐτύφθημεν
ἐτύφθης	ἐτύφθητε	ἐτύφθητον
ἐτύφθη	ἐτύφθησαν	ἐτυφθήτην

Aorist 2. *Synonymous with Aorist 1.*

ἐτόπην declined like Aorist 1.

## SUBJUNCTIVE MOOD.

Present. *I am struck, I may or can be struck.*

Sing. τύπτωμαι	Plur. τυπτόμεθα	Dual τυπτόμεθον
τύπη	τύπησθε	τύπησθον
τύπεται	τύπονται	τύπησθον

Perfect. *I have been struck, I may have been struck.*

Sing. τετυμμένος (η, ον) ὦ, ῆς, ῆ	
Plur. τετυμμένοι (αι, α) ὦμεν, ῆτε, ὦσι (ν)	
Dual. τετυμένω (α, ω) ὦμεν, ῆτον, ῆτον	

Aorist 1. *I am struck, I may or can be struck.*

Sing. τυφθῶ	Plur. τυφθῶμεν	Dual τυφθῶμεν
τυφθῆς	τυφθῆτε	τυφθῆτον
τυφθῆ	τυφθῶσι (ν)	τυφθῆτον

Aorist 2. *Synonymous with Aorist 1.*

τυπῶ declined like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, could, would, or should be struck.*

Sing. τυπτοίμην	Plur. τυπτοίμεθα	Dual τυπτοίμεθον
τύπτοιο	τύπτοισθε	τύπτοισθον
τύπτοιτο	τύπτοιντο	τυπτοίσθην

Perfect. *I might, could, would, or should have been struck.*

Sing. τετυμμένος (η, ον) εἶην, εἶης, εἶη	
Plur. τετυμμένοι (αι, α) εἶμεν, εἶτε, εἶσαν	
Dual. τετυμένω (α, ω) εἶμεν, εἶτον, εἶτην	

Future 1. *I should, or would be struck.*

τυφθησοίμην declined like the Present.

Future 2. *Synonymous with Future 1.*

τυπησοίμην declined like the Present.

Future 3. *I should or would remain struck.*

τετυποίμην declined like the Present.

Aorist 1. *I might, could, would, or should be struck.*

Sing. τυφθελην	Plur. τυφθελημεν or -εἶμεν	Dual τυφθελημεν
τυφθελης	τυφθελητε or -εἶτε	τυφθελητον
τυφθελη	τυφθελησαν or -εἶεν	τυφθελήτην

Aorist 2. *Synonymous with Aorist 1.*

τυπελην declined like Aorist 1.

## IMPERATIVE MOOD.

Present. <i>Be thou struck.</i>		
<i>Sing.</i> _____	<i>Plur.</i> _____	<i>Dual</i> _____
τύπτου	τύπτεσθε	τύπτεσθον
τυπιέσθω	τυπιέσθωσαν or -σθων	τυπιέσθων
Perfect. <i>Be thou struck.</i>		
<i>Sing.</i> _____	<i>Plur.</i> _____	<i>Dual</i> _____
τέτυπο	τέτυφθε	τέτυφθον
τετύφθω	τετύφθωσαν or -φθων	τετύφθων
Aorist 1. <i>Be thou struck.</i>		
<i>Sing.</i> _____	<i>Plur.</i> _____	<i>Dual</i> _____
τύφθητι	τύφθητε	τύφθητον
τυφθήτω	τυφθήτωσαν or -φθέντων	τυφθήτων
Aorist 2. <i>Synonymous with Aorist 1.</i>		
τύπηθι declined like Aorist 1.		

## INFINITIVE MOOD.

Present. <i>τύπτεσθαι to be struck.</i>
Perfect. <i>τετύφθαι to have been struck.</i>
Future 1. <i>τυφθήσεσθαι to be about to be struck.</i>
Future 2. <i>τυπήσεσθαι synonymous with Future 1.</i>
Future 3. <i>τετύψεσθαι</i>
Aorist 1. <i>τυφθῆναι to be struck.</i>
Aorist 2. <i>τυπήναι synonymous with Aorist 1.</i>

## PARTICIPLE.

Present. <i>τυπτόμενος, η, ον, being struck.</i>
Perfect. <i>τετυμμένος, η, ον, struck, having been struck.</i>
Future 1. <i>τυφθησόμενος, η, ον, about to be struck.</i>
Future 2. <i>τυπήσόμενος, η, ον, synonymous with Future 1.</i>
Future 3. <i>τετυψόμενος</i>
Aorist 1. <i>τυφθείς, εῖσα, ἐν, being struck. See § 53. 2.</i>
Aorist. 2. <i>τυπεῖς, εῖσα, ἐν, synon. with Aor. 1. See Ibid.</i>



## MIDDLE VOICE.

## INDICATIVE MOOD.

Present. *I strike myself.*

τύπτομαι like the Present Passive.

Imperfect. *I was striking myself.*

ἐτυπτόμην like the Imperfect Passive.

Perfect. *I have struck myself.*

τέτυμμαι like the Perfect Passive.

Pluperfect. *I had struck myself.*

ἐτετύμην like the Pluperfect passive.

Future 1. *I shall strike myself.*

Sing.	τύπομαι	Plur.	τυψόμεθα	Dual	τυψόμεθον
	τύψῃ or -ει		τύσεσθε		τύσεσθον
	τύπεται		τύπονται		τύσεσθον

Future 2. Synonymous with Future 1.

τυπέομαι contr. τυποῦμαι declin. like φιλέομαι-οῦμαι.

Aorist 1. *I struck myself.*

Sing.	ἐτυψάμην	Plur.	ἐτυψάμεθα	Dual	ἐτυψάμεθον
	ἐτύψω		ἐτύψασθε		ἐτύψασθον
	ἐτύπατο		ἐτύπαντο		ἐτυψάσθην

Aorist 2. Synonymous with Aorist 1.

ἐτυπόμην declined like the Imperfect.

## SUBJUNCTIVE MOOD.

Present. *I strike or I may or can strike myself.*

τύπτομαι the same as in the Passive.

Perfect. *I have struck, I may have struck myself.*

τετυμμένος (η, ον) ὧ as in the Passive.

Aorist 1. *I strike, I may or can strike myself.*

Sing.	τύπομαι	Plur.	τυψόμεθα	Dual	τυψόμεθον
	τύψῃ		τύψησθε		τύψησθον
	τύπηται		τύπωνται		τύψησθον

Aorist 2. Synonymous with Aorist 1.

τύπωμαι declined like Aorist 1.

## OPTATIVE MOOD.

Present. *I might, &c. strike myself.*

τυποῖμην the same as in the Passive.

Perfect. *I might, &c. have struck myself.*

τετυμμένος (η, ον) εἴην as in the Passive.

Future 1. *I should, or would strike myself.*

τυποῖμην declined like the Present.

Future 2. Synonymous with Future 1.

τυπεοῖμην contr. τυποῖμην declin. like φιλεοῖμην -οῖμην.

Aorist 1. *I might, &c. strike myself.*

Sing.	τυπαίμην	Plur.	τυπαίμεθα	Dual	τυπαίμεθον
	τύψαιο		τύψαισθε		τύψαισθον
	τύψαιτο		τύψαιντο		τύψαισθην

Aorist 2. Synonymous with Aorist 1.

τυποῖμην declined like the Present.

## IMPERATIVE MOOD.

Present. *Strike thyself.*

τύπιον the same as in the Passive.

Perfect. *Strike thyself.*

τέτυπο as in the Passive.

Aorist 1. *Strike thyself.*

Sing.	———	Plur.	———	Dual	———
	τύψαι		τύψασθε		τύψασθον
	τυψάσθω		τυψάσθωσαν or -σθων		τυψάσθων

Aorist 2. Synonymous with Aorist 1.

τυποῦ declined like the Present.

## INFINITIVE MOOD.

Present. *τύπτεσθαι to strike one's self.*

Perfect. *τετύφθαι to have struck one's self.*

Future 1. *τύψεσθαι to be about to strike one's self.*

Future 2. *τυπέσθαι contracted τυπεῖσθαι. Synon. with Future 1.*

Aorist 1. *τύψασθαι to strike one's self.*

Aorist 2. *τυπέσθαι synonymous with Aorist 1.*

## PARTICIPLE.

- Pres. τυπτόμενος, η, ον, *striking himself*.  
 Perf. τετυμμένος, η, ον, *having struck himself*.  
 Fut. 1. τυπόμενος, η, ον, *about to strike himself*.  
 Fut. 2. τυπεόμενος contr. -ούμενος, η, ον, *synon.* with Fut. 1.  
 Aor. 1. τυψάμενος, η, ον, *striking or having struck himself*.  
 Aor. 2. τυπόμενος, η, ον, *synon.* with Aor. 1.

## AUGMENT.

§ 75. 1. The perfect and third future of all moods and of the participle, and the aorist and pluperfect of the indicative, receive an increase at the beginning, called *augment*.

2. There are two kinds of augment; the *syllabic augment*, and the *temporal augment*.

## SYLLABIC AUGMENT.

§ 76. 1. When the verb begins with a consonant followed by a vowel or a liquid, the augment of the PERFECT is formed by prefixing that consonant with an ε. E. g.

τύπτω perf. τέτυφα, τέτυμμαι  
 γράφω “ γέγραφα, γέγραμμαι.

So σιγάω σεσίγηκα, θύω τέθυκα (§ 14. 3), φύω πέφυκα, χαίνω κέχηκα. This kind of augment is called *reduplication*.

2. When the verb begins with a double consonant (ζ ξ ψ), or with two consonants the second of which is *not* a liquid, the augment of the PERFECT is formed by prefixing an ε. E. g.

σκάπτω perf. έσκαφα, έσκαμμαι  
 ζητέω “ έζήτηκα, έζήτημαι.

NOTE 1. The following perfects take ει instead of the reduplication: ειληφα, ειληχα, ειλοχα, ειμασμαι, ειρηκα, from λαμβάνω, λαγχάνω, λέγω, ΜΕΙΡΩ, ΠΕΩ say. Observe the breathing of ειμασμαι.



NOTE 2. The few verbs beginning with  $\beta\lambda$ ,  $\gamma\lambda$ ,  $\gamma\nu$ , and  $\mu\nu$ , are variable in the augment of the perfect; as  $\gamma\lambda\acute{\epsilon}\phi\omega$   $\acute{\epsilon}\gamma\lambda\upsilon\phi\alpha$  and  $\gamma\acute{\epsilon}\gamma\lambda\upsilon\phi\alpha$ ,  $\gamma\nu\omega\rho\acute{\iota}\zeta\omega$   $\acute{\epsilon}\gamma\nu\acute{\omega}\rho\iota\kappa\alpha$ ,  $\mu\nu\acute{\alpha}\omega$   $\mu\acute{\epsilon}\mu\eta\eta\mu\alpha\iota$ ,  $\mu\eta\eta\mu\omicron\nu\epsilon\acute{\iota}\omega$   $\acute{\epsilon}\mu\eta\eta\mu\acute{\omicron}\nu\epsilon\upsilon\kappa\alpha$ .

$\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$  possess, has perf.  $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$  and  $\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ .

NOTE 3. The verbs  $\pi\iota\pi\tau\omega$  fall,  $\pi\acute{\tau}\eta\sigma\sigma\omega$  crouch, have perf.  $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$  (from  $\Pi\tau\omicron\Omega$ ),  $\pi\acute{\epsilon}\pi\tau\eta\alpha$  participle  $\pi\epsilon\pi\tau\eta\acute{\omega}\varsigma$  (from  $\Pi\tau\alpha\Omega$ ).

NOTE 4. The Homeric language has  $\delta\epsilon\iota\delta\omicron\iota\kappa\alpha$  and  $\delta\epsilon\iota\delta\iota\alpha$  from  $\Delta\epsilon\iota\Omega$  and  $\delta\iota\omega$ ,  $\delta\epsilon\iota\delta\epsilon\gamma\mu\alpha\iota$  from  $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ , for  $\delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha$ ,  $\delta\acute{\epsilon}\delta\iota\alpha$ ,  $\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$ .

§ 77. The PLUPERFECT prefixes an  $\epsilon$  to the reduplication of the perfect. E. g.

$\tau\acute{\upsilon}\pi\tau\omega$   $\tau\acute{\epsilon}\tau\upsilon\phi\alpha$  pluperf.  $\acute{\epsilon}\tau\epsilon\tau\acute{\upsilon}\phi\epsilon\iota\nu$ .

But when the perfect begins with  $\epsilon$  (§ 76. 2) the pluperfect takes no additional augment. E. g.

$\sigma\acute{\kappa}\acute{\alpha}\pi\tau\omega$   $\acute{\epsilon}\sigma\kappa\alpha\phi\alpha$  pluperf.  $\acute{\epsilon}\sigma\kappa\acute{\alpha}\phi\epsilon\iota\nu$ .

NOTE 1. The additional augment  $\epsilon$  of the pluperfect is often neglected; as  $\tau\epsilon\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\iota}\kappa\epsilon\iota\nu$ , from  $\tau\epsilon\lambda\epsilon\upsilon\tau\acute{\alpha}\omega$ .

NOTE 2. The verb  $\iota\sigma\tau\eta\mu\iota$  ( $\Sigma\tau\alpha\Omega$ ) perfect  $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$ , has pluperf.  $\acute{\epsilon}\sigma\tau\acute{\iota}\kappa\epsilon\iota\nu$  and  $\acute{\epsilon}\iota\sigma\tau\acute{\iota}\kappa\epsilon\iota\nu$ .

§ 78. When the verb begins with a consonant, the augment of the IMPERFECT and AORIST is formed by prefixing an  $\epsilon$ . E. g.

$\tau\acute{\upsilon}\pi\tau\omega$  imperf.  $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\nu$  aor.  $\acute{\epsilon}\tau\upsilon\psi\alpha$ .

So  $\delta\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\delta\epsilon\omicron\nu$ ,  $\acute{\epsilon}\delta\eta\sigma\alpha$ .  $\sigma\acute{\kappa}\acute{\alpha}\pi\tau\omega$ ,  $\acute{\epsilon}\sigma\kappa\alpha\pi\tau\omicron\nu$ ,  $\acute{\epsilon}\sigma\kappa\acute{\alpha}\phi\eta\nu$ .  $\gamma\nu\omega\rho\acute{\iota}\zeta\omega$ ,  $\acute{\epsilon}\gamma\nu\acute{\omega}\rho\iota\zeta\omicron\nu$ ,  $\acute{\epsilon}\gamma\nu\acute{\omega}\rho\iota\sigma\alpha$ ,  $\acute{\epsilon}\gamma\nu\omega\rho\acute{\iota}\sigma\theta\eta\nu$ .

NOTE 1. These four verbs,  $\beta\omicron\lambda\acute{\omicron}\mu\alpha\iota$  will,  $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$  can, am able,  $\lambda\acute{\alpha}\beta\omega$  (comp.  $\acute{\alpha}\pi\omicron\lambda\acute{\alpha}\beta\omega$ ) obtain, and  $\mu\acute{\epsilon}\lambda\lambda\omega$  am about to, may take the temporal augment in addition to the syllabic; as  $\acute{\epsilon}\beta\omicron\upsilon\lambda\acute{\omicron}\beta\eta\nu$  and  $\acute{\eta}\beta\omicron\upsilon\lambda\acute{\omicron}\beta\eta\nu$ ,  $\acute{\eta}\delta\upsilon\nu\acute{\alpha}\mu\eta\nu$  and  $\acute{\epsilon}\delta\upsilon\nu\acute{\alpha}\mu\eta\nu$ . Compare § 80. NOTE 3.

NOTE 2. In the Homeric dialect the second aorist act. and mid. often takes the reduplication through all the moods and participle; as  $\kappa\acute{\epsilon}\kappa\alpha\mu\omicron\nu$ ,  $\lambda\epsilon\lambda\alpha\beta\acute{\omicron}\beta\eta\nu$  infin.  $\lambda\epsilon\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$ ,  $\pi\acute{\epsilon}\pi\lambda\eta\gamma\omicron\nu$ , from  $\kappa\acute{\alpha}\mu\omega$ ,  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ,  $\pi\lambda\acute{\iota}\sigma\sigma\omega$ . In some instances an  $\epsilon$  is

prefixed to the reduplication, but only in the indicative; as φράζω, ΦΕΝΩ, 2 aor. ἐπέφραδον, ἔπεφρον (for ἐπέφερον).—The augment of the *imperfect* and *aorist* is often neglected by the epic poets (Homer, Hesiod, &c.); as φέρον for ἔφερον from φέρω, βῆ for ἔβη from βαίνω, τραπόμην for ἐτραπόμην from τρέπω, μάχόμην from μάχομαι.

§ 79. When the verb begins with ρ, the augment is formed by prefixing an ε and doubling the ρ (§ 13.). E. g.

ῥάπτω perf. ἔρῥαφα pluperf. ἔρῥάφειν imperf. ἔρῥαπτον aor. ἔρῥαψα.

NOTE. Homer has ῥεξας, ῥεξε, ῥόραπτομεν, ῥραψεν, from ῥέζω, ῥάπτω. Also ῥετυπωμένα from ῥυπύω.—ΜΕΙΡΩ has 2 perf. ἔμμορα, 2 aor. ἔμμορον. Σέω (simpler ΣΥΩ) has perf. pass. ἔσσυμαι, pluperf. ἔσσύμην. ΔΕΙΩ *I fear*, aor. ἔδδεια.

#### TEMPORAL AUGMENT.

§ 80. When the verb begins with a short vowel, the augment of all the past tenses is formed by lengthening that vowel: α and ε become η, and ο becomes ω. E. g.

ἀκολουθέω perf. ἠκολούθηκα pluperf. ἠκολούθηκειν imperf. ἠκολούθεον aor. ἠκολούθησα.

ἐλέεω, ἠλέηκα, ἠλεήκειν, ἠλέεον, ἠλέησα.

ὀρθόω, ὦρθωμαι, ὦρθώμην, ὦρθούμην, ὦρθωσα.

So αἰτέω, ἤτηκα, ἤτήκειν, ἤτεον, ἤτησα, ἤτήθην. αὐλέω, ᾠύληκα, ᾠύληκειν, ᾠύλουν, ᾠύλησα. εὐχομαι, ᾠύχόμην, ᾠύξάμην. οἰκέω, ὤκηκα, ὤκησα, ὤκημαι. For the *iota subscript* see § 3.

If the vowel is already long, no change takes place; as ἡμερόω, ἡμέροον. ὠδίνω, ὠδινον. A long however is commonly changed into η; as αἰσσω aor. ἤισα.

NOTE 1. The following verbs lengthen ε not into η but into ει: ἔω *permit*, ἐθίζω *accustom*, ἐλίσσω *twirl*, ἔλκω and ἐλκύω *draw*, ἔπω *am busy*, ΕΛΩ *choose* (see αἰρέω), ἔρπω and ἐρπύζω, *creep*, ἐργάζομαι *I work*, ἐστιάω *entertain*, ἔχω *have*, ΕΩ. E. g. imperf. εἶαον, εἶθιζον, εἶλισσον, εἶλκον, εἶπόμην, εἶχον.

NOTE 2. Some verbs beginning with a vowel take the syllabic augment; as ἄγνῶμι, ἀλίσκομαι, ἀνδάνω, εἶκω, ἔλπω, ΕΡΓΩ, οὐρέω, ὠθέω, ὠνέομαι. 2 perf. ἔαγα, ἔοικα, ἔολπα, ἔοργα,

&c. Ἀνδάνω has 2 aor. εἰδον, ἄδον, and εὔαδον (originally perhaps *ΕΦΑΔΟΝ*).

NOTE 3. A few verbs take both the syllabic and temporal augment at the same time; as ὁράω *see*, οἶγω *open*, perfect ἐώρακα, ἔωγα. The verbs εἶκω, ἔλπω, and ΕΡΓΩ, 2 perf. ἔοικα, ἔολπα, ἔοργα (§ 80. NOTE 2), have pluperf. ἐώκειν, ἐώλπειν, ἐώργειν. Compare § 78. NOTE 1.

Ἐορτάζω Ionic ὀρτάζω *celebrate a festival*, imperf. ἐώρταζον aor. ἐώρτασα.

NOTE 4. The temporal augment is in many instances neglected. E. g. εὔρηκα, ἀιδιζόμεν, οἶνοον, from εὖρισκω, ἀιδίζομαι, οἶνώ. Verbs beginning with *ou* are never augmented; as οὔταζον, οὐράνοον, never ωὔταζον, ωὔράνοον, from οὔτάζω, οὔρανόω.

The Homeric and the Ionic dialect may omit the temporal augment in all verbs; as ἔζετο, ὀμίλει, ἀγορήσατο, from ἔζομαι, ὀμιλέω, ἀγορεύω.

§ 81. 1. Some verbs beginning with ἄ, ε, ο, followed by a single consonant, form the augment of the PERFECT by prefixing the two first letters to the temporal augment. E. g.

ἀγείρω, ἀκούω	perf. ἀγ-ήγερκα, ἀκ-ήκοα
ἐμέω, ὀρίσσω	“ ἐμ-ήμεκα, ὀρ-ώρηχα.

This kind of augment is called *attic reduplication*.

2. The PLUPERFECT receives no additional augment; as ἀγηγέσκειν, ἐμμητέκειν, ὀρωρύχειν. Except ἡκηκόειν from ἀκούω, and ἡληλάμην; ἡλήλατο, from ἐλαύνω.

NOTE. Ἐγείρω has 2 perf. ἐγρήγορα for ἐγήγορα. Ἐχω has (§ 96. 19) ὄχωκα (contrary to § 14. 3) part. ὄχωνός. The Ionians say ἀραισθίκα, ἀραισθίμαι, for ῥισθίκα, ῥισθίμαι, from αἰσθέω. Homer has ἐμνήμυκα compound ὑπ-ἐμνήμυκα from ἡμέω.

The epic poets sometimes omit the temporal augment of the second syllable; as ἀλάλημαι for ἀλήλημαι from ἀλάομαι, ἀρᾶρυνᾶ from ΑΡΩ.

#### AUGMENT OF COMPOUND VERBS.

§ 82. 1. Verbs compounded with a preposition receive the augment after that preposition. E. g.



ἀπο-κόπτω	perf.	ἀπο-κέκομαι	aor.	ἀπ-έκοψα
ἐκ-λύω	“	ἐκ-λέλυκα	“	ἐξ-έλυσα, (§ 15. 2).
συν-βουλεύω	“	συν-βεβούλευκα	“	συν-εβούλευσα, (§ 12. 1).
συν-γράφω	“	συν-γέγραφα	“	συν-έγραψα, (§ 12. 2).

So συγκατ-άγω, συγκατ-ἤγον · συμπείθω, συμπέπεικα, συνέπιθον, συνεπείσθην · ἐγκρίνω, ἐνέκρινον, ἐγκέκρικα · ἐλλείπω, ἐνέλειπον, ἐλλέλειφα (§ 12. 3). συζυμῶν (§ 12. 4), συνεζύμωσα. The prepositions ἀμφί, ἀνά, ἀντί, ἀπό, διά, ἐπί, κατά, μετά, παρά, ὑπό, lose their final vowel before the syllabic augment ε (see § 135. 3). Περι and πρό are excepted; as περικόπτω, περιέκοπτον, περιεκεκόφειν · προτείνω, προτέτεινον. In πρό the ο is often contracted with ε; as προῦλεγον for προέλεγον from προολέγω.

NOTE 1. Some verbs compounded with a preposition take the augment *before* that preposition; as ἡφίουν from ἄφρημι (another form ἄφιέω), ἡμφίεσμαι from ἀμφιέννῃμι, ἡμφισβήτησα from ἀμφισβητέω, ἡπιστάμην from ἐπίσταμαι.

Some take it either *before* or *after* the preposition; as ἐκάθευδον or καθηῖδον from καθεύδω, ἐπροθυμούμην or προῦθυμούμην (for προεθυμούμην § 82. 1) from προθυμέομαι.

The following verbs take the augment *before* and *after* the preposition at the same time: ἀνορθόω, ἀνέχομαι, διαίτῶ, ἐνοχλέω, διακονέω, παροινέω, imperf. ἡνώρθουν, ἡνειχόμεν, ἡνώχλουν, ἐπαρῶνουν, aor. ἡνώρθωσα, &c.

2. In verbs compounded with other words the augment stands first. E. g.

ἀσεβέω	perf.	ἡσέβηκα	imperf.	ἡσέβουν
αὐτομολέω	“	ἡτομόληκα	“	ἡτομόλουν.

NOTE 2. Lycurgus (the orator) has perf. ἱπποτειτρόφηκα from ἱπποτροφέω (ἵππος and τρέφω) *I keep horses*.

NOTE 3. The few verbs compounded with the particles εὖ and δυσ-, if they begin with α, ε, or ο, take the augment after these particles; as εὐαρεστέω, δυσαρεστέω, imperf. εὐηρέστουν, δυσηρέστουν. In all other cases the augment precedes these particles; or, in compounds with εὖ, may be neglected (§ 80. NOTE 4); as δυσχεραίνω, δυσωπέω, εὐδοκιμέω, εὐωχοῦμαι, imperf. ἐδυσχέρανον, ἐδυσώπουν, ἡῠδοκίμουν, εὐωχόμην.



# ROOTS AND TERMINATIONS.

§ 83. 1. The *root of a verb* consists of those letters which are found in every part of that verb. It is obtained by dropping *ω* of the present active (§ 94. and § 96). For example, λέγω, παύω, τιμάω, τίω, root λεγ, παν, τιμα, τι.

2. The *root of a tense* consists of those letters which are found in every part of that tense. For example, τυψ is the root of the first aorist and first future, active and middle; τυπε, of the second future active and middle, and of the second aorist passive; τυφθε or τυφθη, of the first aorist passive; τυφθησ, of the first future passive.

## INDICATIVE MOOD.

§ 84. 1. The following table exhibits the terminations of the primary tenses (§ 74. 3) of the indicative.

<i>Active.</i>			
<i>Pers.</i>	1st.	2d.	3d.
<i>Sing.</i>	μι	σι, ς, σθα	σι, τι
<i>Plur.</i>	μεν, μες	τε	νσι, ντι
<i>Dual.</i>	μεν, μες	τον	τον

<i>Passive and Middle.</i>			
<i>Pers.</i>	1st.	2d.	3d.
<i>Sing.</i>	μαι	σαι, αι	ται
<i>Plur.</i>	μεθα, μεσθα	σθε	νται, αται
<i>Dual.</i>	μεθον, μεσθον	σθον	σθον

2. The following are the terminations of the secondary tenses (§ 74. 3) of the indicative.

<i>Active.</i>			
<i>Pers.</i>	1st.	2d.	3d.
<i>Sing.</i>	ν	ς, σθα	—
<i>Plur.</i>	μεν, μες	σθε	σαν, ν
<i>Dual.</i>	μεν, μες	σθον	σθην

<i>Passive and Middle.</i>			
<i>Pers.</i>	1st.	2d.	3d.
<i>Sing.</i>	μην, μᾶν	σο, ο	το
<i>Plur.</i>	μεθα, μεσθα	σθε	ντο, ατο
<i>Dual.</i>	μεθον, μεσθον	σθον	σθην

NOTE 1. *Μι* (Lat. *-m*) is found in verbs in *μι*, as *φη-μι*, *δίδω-μι*, *τίθη-μι*, *δείκνυ-μι*· in some Homeric subjunctives (§ 86. NOTE 2); and in the optative of verbs in *ω*; as *τύπτοι-μι*, *τετύφοι-μι*, *τύψαι-μι*, *τύποι-μι*. In all other cases it is dropped; as *λέγω*, *τύπτω*, for *λέγομι λέγομι*, *τύπτομι τύπτω-μι*.

*Μες* (Lat. *-mus*), *μᾶν*, belong to the Doric dialect; as pres. *ἐρίσομες*, *ᾠδικοῦμες*, perf. *δεδοίκαμες*, imperf. *εἴρομες*, aor. *εἵρομες*, fut. *ἐρψοῦμες*.

*Μεσθα*, *μεσθον*, belong to the old or Homeric dialect; as *ἐδινεόμεσθα*, *τετιμῆμεσθα*. It is often found in the Attic poets (Sophocles, Euripides, Aristophanes, &c.).

NOTE 2. The termination *σι* of the 2d person sing. act. is found only in the old *ἐσσι* = *εἶ* or *εἷς* *thou art*. In all other cases it becomes *ς*; as *λέγει-ς* for *λέγε-σι*, *τέτυφα-ς* for *τετύφᾱ-σι*.

*Σθα* (Lat. 2d pers. perf. *-sti*) belongs to the old dialect. The Attic dialect uses it in some words; as imperf. *ἐφησθα* for *ἐφης*, perf. *οἶσθα* (for *οἶδ-σθα*, § 10. 2) for *οἶδας* from *εἶδω*, *ἦσθα* for *ἦς* from *εἶμι*. See also § 86. NOTE 2, and § 87.

#### NOTE 4.

*Σαι*, *σο*, are found in the perfect and pluperfect; as *τέτυπαι* (*τέτυπ-σαι*), *εἰτέτυπο* (*εἰτέτυπ-σο*), *πέπανσαι*, *ἐπέπαντο*, from *τύπτω*, *παύω* and in the present, imperfect, and 2d aorist of verbs in *μι*, as *ἴστια-σαι*, *ἴστια-σο*, *ἔστια-σο*. In all other cases they become *αι*, *ο*, as *τίπτε-αι*, *εἰτίπτε-ο*, *ἐτύψα-ο* contracted *τύπτη*, *εἰτύπτου*, *εἰτύψω*. The Homeric dialect sometimes drops the *σ* even in the perfect pass.; as *βέβληαι*, *μέμνηαι*, for *βέβλησαι*, *μέμνησαι*.—The Alexandrian dialect has *σαι* even in the present pass. of verbs in *ω*; as *ὀδυνάε-σαι* contracted *ὀδυνᾶσαι* from *ὀδυνάομαι*.

NOTE 3. The termination *σι* of the 3d person sing. is found in verbs in *μι*, as *τίθη-σι*, *δίδω-σι* and in some Homeric subjunctives (§ 86. NOTE 2). In all other cases it is dropped.

*Τι*, *ντι* (Lat. *-t*, *-nt*), belong to the Doric dialect; as *ἐφίτητι*, *τίθητι*, *δίδωτι*, = *ἐφίτησι*, *τίθησι*, *δίδωσι* (See § 117. NOTE 2)· *μοχθίζο-ντι*, *ἀναπλέκο-ντι*, = *μοχθίζου-σι*, *ἀναπλέκου-σι*· perf. *ᾤδήκα-ντι*, *ἐστάκα-ντι*, = *ᾤδήκα-σι*, *ἐστάκα-σι*.

*Σαν* is found in the pluperfect, as *εἰτετύφει-σαν*; in the aorist passive (§ 92.), as *ἐτύφθη-σαν*, *ἐλέγη-σαν*; and in verbs in *μι*, as *ἴστια-σαν*, *ἔθε-σαν*, *ἔδο-σαν*. In all other cases it

becomes *ν*; as *ἔτυπτο-ν* for *ἐτύπτο-σαν*, *ἔτυψα-ν* for *ἐτύψα-σαν*.—The Alexandrian dialect has imperf. *ἔσχαζο-σαν*, *ἐφαίνο-σαν*, 2 aor. *εἶδο-σαν*, *εὔρο-σαν*, *ἤλθο-σαν*.

*Αται*, *ατο*, belong to the Homeric and Ionic dialect. They are found in the *perfect* and *pluperfect*; as perf. plur. *ἐφθάσ-αται* for *ἐφθασμένοι εἰσι*, pluperf. *πεφοβή-ατο* for *πεφόβηντο*.—The vowel *η* and the diphthong *ει* are commonly changed into *ε* before *αται*, *ατο*; as *οικέ-αται*, *εἰρέ-αται*, *ὄρμέ-ατο*, *ἐκεκοσμέ-ατο*, for *ὤκη-νται*, *εἶρη-νται*, *ὄρμη-ντο*, *ἐκεκόσμη-ντο*.—The letters *π* and *β*, *κ* and *γ*, generally become *φ*, and *χ*, before these terminations; as *τειράφαται* from *τρέφω*, *κεκρύφαται* from *κρύπτω* (*KPYBΩ*), *ἔτειάχατο* from *τάσσω* (*ΤΑΓΩ*).—The letter *ζ* becomes *δ* before these terminations; as *ἀγωνίδαται* from *ἀγωνίζω*, *ἑστολίδατο* from *στολίζω*.—Herodotus has *κέαται* = *κεῖνται*, *δυνέαται* = *δύνανται*.—*Ατο* is found also in the *imperfect* and in the *optative* (§ 87. NOTE 4); as imperf. *ἐπειρώατο* for *ἐπειρώοντο* from *πειρώομαι*, *ιδρύατο* for *ιδρύντο* from *ιδρύω*, *ἐτιθέατο* for *ἐτίθεντο*. The connecting vowel *ο* before *ατο* is changed into *ε*; as *ἀπεγραφέατο*, *ἑσινέατο*, for *ἀπεγράφοντο*, *ἑσίνοντο*.

§ 85. 1. The vowel immediately preceding the termination is called the *connecting vowel*. It is an *ο* in the first person of all the numbers, and in the third person plural; in all the rest it is an *ε*.

The connecting vowel of the *perfect active*, and *first aorist active* and *middle* is an *α*. But perf. and 1 aor. act. 3d per. sing. have *ε*.

The *pluperfect act.* has *ει* throughout: in the 3d pers. plur. it has *ει* or *ε*.

The *pres.* and *fut.* have *ω* in the 1st pers. sing., and *ει* in the 2d and 3d sing.

2. The following table exhibits the terminations and the connecting vowels united.

Pres. & Fut. Act.				Pres. & Fut. Pass. & Mid.			
Pers.	1st.	2d.	3d.	1st.	2d.	3d.	
Sing.	ω	ει-ς	ει	ο-μαι	ε-αι, η, ει	ε-ται	
Plur.	ο-μεν	ε-τε	ουσι (§ 12.4.)	ο-μεθα	ε-σθε	ο-νται	
Dual.	ο-μεν	ε-τον	ε-τον	ο μεθον	ε-σθον	ε-σθον	
Imperf. & 2 <sup>d</sup> Aor. Act.				Impf. Pass. & Mid. & 2 <sup>d</sup> Aor. Mid.			
Pers.	1st.	2d.	3d.	1st.	2d.	3d.	
Sing.	ο-ν	ε-ς	ε	ο-μην	ε-ο, ου	ε-το	



<i>Plur.</i> ο-μεν	ε-τε	ο-ν		ο-μεθα	ε-σθε	ο-ντο
<i>Dual.</i> ο-μεν	ε-τον	ε-την		ο-μεθον	ε-σθον	ε-σθην

*First Aorist Act.*

<i>Pers.</i> 1st.	2d.	3d.
<i>Sing.</i> α	α-ς	ε
<i>Plur.</i> α-μεν	α-τε	α-ν
<i>Dual.</i> α-μεν	α-τον	α-την

*First Aorist Mid.*

1st.	2d.	3d.
α-μην	α-ο, ω	α-το
α-μεθα	α-σθε	α-ντο
α-μεθον	α-σθον	α-σθην

*Perfect Active.*

<i>Pers.</i> 1st.	2d.	3d.
<i>Sing.</i> α	α-ς	ε
<i>Plur.</i> α-μεν	α-τε	ᾱσι (§ 12. 4)
<i>Dual.</i> α-μεν	α-τον	α-τον

*Pluperfect Active.*

<i>Pers.</i> 1st.	2d.	3d.
<i>Sing.</i> ει-ν	ει-ς	ει
<i>Plur.</i> ει-μεν	ει-τε	ει-σαν and ε-σαν
<i>Dual.</i> ει-μεν	ει-τον	ει-την

NOTE 1. In some instances the *perfect active* takes in the 3 pers. plur. *αν* for *ᾱσι*; as ἔοργαν, πέφοικαν, ἔγνωκαν, for ἔοργασι, πεφοίκασι, ἐγνώκασι.

NOTE 2. In the Alexandrian dialect, the 2 aorist act. and mid. often take the connecting vowel of the 1 aorist; as εἶδα for εἶδον· 3 plur. ἔλιπαν, ἔφυγαν, for ἔλιπον, ἔφυγον· 2 aor. mid. εὐράμην for εἰράμην.—In some instances the 1 aor. act. and mid. takes the connecting vowel of the 2 aor., as ἐβήσας, ἐδύσειτο, imperat. λέξσο, ὀρσο, οἶσε, ἄξετε, for ἐβήσατο, &c.

NOTE 3. The Doric dialect has 2 pers. sing. *ες* for *εις*; as συρισδες, ἀμέλγες, for συρισδεις, ἀμέλγεις. Compare § 89. NOTE.

NOTE 4. The Homeric and the Ionic dialect have pluperf. sing. act. εα, εας, εε, for ειν, εις, ει; as ἐκεχήνεα, ἐκεχήνεας, ἐκεχήνεε, for ἐκεχήνειν, &c. from χαλνω. The Attics sometimes contract εα into η; as ἐκεχήνη, ἐπεπόνθη, ἱκηκόη, for ἐκεχήνειν, ἐπεπόνθειν, ἱκηκόειν. In some instances the 3 pers. sing. takes ν moveable (§ 15. 1); as ἥδειν, ἐστήκειν, πεποιθεῖν, for ἥδει, ἐστήκει, πεποιθεῖ.

NOTE 5. The Homeric dialect often takes εσχον, εσκες, εσκε, plur. εσχομεν, εσκετε, εσκον, for ον, ες, ε, ομεν, &c., and εσχομεν, εσκειο, εσκετο, plur. ἐσχομεθα, εσκεσθε, εσκοντο, for



ομην, εο, ετο, &c.; as πέμπεσκον, βαλνεσκον, from πέμπω, βαλνω. After a vowel these endings generally become σκον, σκες, σκε, &c.; as ἔασκον, νικάσκον, from ἔάω, νικάω. καλεσκόμην, πωλεσκόμην, from καλέω, πωλέω. The 1 aorist has ασκον, ασκες, ασκε, &c., as ἀνδίσασκον from ἀνδάω. The imperfect sometimes takes ασκον for εσκον; as κρύπτασκον, ῥίπτασκον, from κρύπτω, ῥίπτω.

## SUBJUNCTIVE MOOD.

§ 86. The subjunctive mood borrows the terminations of the primary tenses of the indicative (§ 84. 1). Its connecting vowels are ω and η; in the 2 and 3 sing., η. The following table exhibits the terminations and the connecting vowels united.

Active.				Passive and Middle.			
Pers.	1st.	2d.	3d.	1st.	2d.	3d.	
Sing.	ω	η-ς	η	ω-μαι	η-αι, η	η-ται	
Plur.	ω-μεν	η-τε	ωσι (§ 12.4)	ω-μεθα	η-σθε	ω-νται	
Dual.	ω μεν	η-τον	η-τον	ω-μεθον	η-σθον	η-σθον	

NOTE 1. The perfect active subj. may be formed by means of the participle and εἶναι to be; as τετυφῶς (υῖα, ὅς) ὦ, ἦς, ἦ, &c., for τετύφω, τετύφης, τετύφη, &c. Compare § 87. NOTE 1, and § 91. 2.

NOTE 2. The Homeric language often has sing. ωμαι, ησθα, ησι; as ἐθέλωμι, τόχωμι, 2 pers. ἐθέλησθα, τόχησθα, 3 pers. ἐθέλησι, τόχησι.—It may use the connecting vowels ε and ο of the indicative; as ἐρύξομεν for ἐρύξωμεν, ἴομεν for ἴωμεν, εἶδετε for εἶδητε, φθίλεται for φθίληται.

## OPTATIVE MOOD.

§ 87. The optative mood borrows the terminations of the secondary tenses of the indicative (§ 84. 2). Its connecting vowel is οι; but in the first aorist act. and mid. it has αι. The 1 pers. sing. act. takes the termination μι; the 3 per. plur. act. ends in εν. Here follows a table.

Active.				Passive and Middle.			
Pers.	1st.	2d.	3d.	1st.	2d.	3d.	
Sing.	οι-μι	οι-ς	οι	οι μην	οι-ο	οι-το	
Plur.	οι-μεν	οι τε	οι-εν	οι-μεθα	οι-σθε	οι-ντο	
Dual.	οι-μεν	οι-τον	οι-την	οι-μεθον	οι-σθον	οι-σθην	

## 1 Aorist Act.

Sing.	αι-μι	αι-ς	αι
Plur.	αι-μεν	αι-τε	αι-εν
Dual.	αι-μεν	αι-τον	αι-την

## 1 Aorist Mid.

αι-μην	αι-ο	αι-το
αι-μεθα	αι-σθε	αι-ντο
αι-μεθον	αι-σθον	αι-σθην

NOTE 1. The *perfect active opt.* may be formed by means of the participle and εἶναι *to be*; as τετυφῶς (νῦα, ὅς) εἶην, εἶης, εἶη, &c. for τετύφouiμι, τετύφouiς, τετύφoui, &c. Compare § 86. NOTE 1, and § 91. 2.

NOTE 2. In many instances, particularly in contract verbs, the *optative active* takes οιην, οιης, οιη, plur. οιημεν, οιητε, οιησαν, for οιμι, οις, οι, &c., as πεφευγόμεην for πεφεύγοιμι, πεποιθοίη for πεποιθοι, ἐληλυθοίης for ἐληλύθοις, σχολήν for σχολῖμι.

NOTE 3. The 1 aorist opt. act. has also εια, ειας, ειε (ν), plur. ειαμεν, ειατε, ειαν; as τύψεια, τύψειας, τύψειε (ν), &c. for τύψαιμι, τύψαις, τύψαι, &c. The 2 and 3 sing. and the 3 plur. of this form are more common than the corresponding persons of the other form.

NOTE 4. In the Homeric dialect the 3 pers. plur. opt. pass. and mid. often takes ατο for ντο (§ 84. NOTE 3); as ἀρησαατο for ἀρήσαιντο from ἀράομαι, γενεαατο for γένοντο, ὀψαατο for ὀψοντο.—In some instances the 2 pers. sing. act. takes σθα; as κλατοισθα for κλατοίς, βάλοισθα for βάλοις.

NOTE 5. The Alexandrian dialect has 3 pers. plur. opt. act. οισαν for οιεν, and αισαν for αιεν; as λειποισαν for λειποιεν, τύψαισαν for τύψαιεν. See also § 84. NOTE 3.

## IMPERATIVE MOOD.

§ 88. 1. The following are the terminations of the imperative mood.

Active.			Passive and Middle.		
Pers.	2d.	3d.	Pers.	2d.	3d.
Sing.	θι	τω	Sing.	σο	σθω
Plur.	τε	τωσαν, ντων	Plur.	σθε	σθωσαν, σθων
Dual.	τον	των	Dual.	σθον	σθων

NOTE. Θι, σο, are used when the connecting vowel is dropped. But when the connecting vowel is used, θι disappears, and σο becomes ο.

2. The connecting vowel of the imperative is an ε. But the first aorist active and middle has an α: in the 2 singu-

lar it ends in *ον* and *αι* respectively. The following table exhibits the terminations and the connecting vowels united.

<i>Active.</i>		
<i>Pers.</i>	<i>2d.</i>	<i>3d.</i>
<i>Sing.</i>	<i>ε</i>	<i>ε-τω</i>
<i>Plur.</i>	<i>ε-τε</i>	<i>ε-τωσαν, ο-ντων</i>
<i>Dual.</i>	<i>ε-τον</i>	<i>ε-των</i>
<i>Passive and Middle.</i>		
<i>Pers.</i>	<i>2d.</i>	<i>3d.</i>
<i>Sing.</i>	<i>ε-ο, ου</i>	<i>ε-σθω</i>
<i>Plur.</i>	<i>ε-σθε</i>	<i>ε-σθωσαν, ε-σθων</i>
<i>Dual.</i>	<i>ε-σθον</i>	<i>ε-σθων</i>
<i>1 Aorist Active.</i>		
<i>Sing.</i>	<i>ον</i>	<i>α-τω</i>
<i>Plur.</i>	<i>α-τε</i>	<i>α-τωσαν, α-ντων</i>
<i>Dual.</i>	<i>α-τον</i>	<i>α-των</i>
<i>1 Aorist Middle.</i>		
<i>Sing.</i>	<i>αι</i>	<i>α-σθω</i>
<i>Plur.</i>	<i>α-σθε</i>	<i>α-σθωσαν, α-σθων</i>
<i>Dual.</i>	<i>α-σθον</i>	<i>α-σθων</i>

#### INFINITIVE MOOD.

§ 89. The terminations and connecting vowels of the infinitive mood are :

<i>Active.</i>		<i>Passive and Middle.</i>	
Present, Fut. & 2 Aor.	<i>ει-ν</i>	Pres. Fut. & 2 Aor. Mid.	<i>ε-σθαι</i>
Perfect	<i>ε-ναι</i>	1 Aorist Mid.	<i>α-σθαι</i>
1 Aorist	<i>αι</i>		

NOTE. The Homeric language has *ε-μεναι* and *ε-μεν*, for *ει-ν* or *ε-ναι*; as *πινέμεναι* or *πινέμεν* for *πίνειν*, *ελθέμεναι* or *ελθέμεν* for *έλθειν*, *εστιάμεναι* for *εστάναι*, *εδμεναι* for *έδειν*, *ιδμεναι* for *ειδέναι* (root *ΙΔ*).—The Æolo-Doric dialect has *εν* and *ην* for *ειν* (compare § 85. NOTE 3); as *βόσκειν* for *βόσκειν*, *χαίρην* for *χαίρειν*.—The Ionians change *εἶν* of the 2 aor. act. into *έειν*; as *τυπέειν* for *τυπεῖν*, *βαλέειν* for *βαλεῖν* from *βάλλω*.

#### PARTICIPLE.

§ 90. The root of the participle *pres. fut.* and *2 aor. act.* is formed by annexing *οντ* to the root of the tense (§ 83. 2); as

Present. *τύπ-οντ* *τύπων* (§ 36. 2), gen. *τύπιοντος*, &c.

Future 1. *τύψ-οντ* *τύπων* (ibid.), gen. *τύψοντος*, &c.

Future 2. *τυπέ-οντ* *τυπέων* contract. *τυπῶν*, &c.

Aorist 2. *τυπ-όντ* *τυπῶν*, gen. *τυπόντος*, &c.

For the participle of 1 *aor.* and *perf. act.* we annex *αντς* and *οτς* respectively ; as

Aorist 1. *τύψ-αντς* *τύψας* (§ 36. 1), gen. *τύψαντος*, &c.

Perfect. *τετυφότης* *τετυφώς* (§ 36. 1, (1)) gen. *τετυφότης*, &c.

The participle *passive* and *middle* ends in *ομενος*, 1 *aor.* mid. *αμενος* ; as

Pres. *τυπτ-όμενος*, *η, ον*, Aor. 1 Mid. *τυψ-άμενος*, *η, ον*.

It is evident that the vowels *ο* and *α* preceding *ντ*, *ντς*, *τς*, *μενος*, are connecting vowels.

#### PERFECT AND PLUPERFECT PASSIVE AND MIDDLE.

§ 91. 1. The perfect and pluperfect passive and middle have *no* connecting vowel. E. g.

##### Perfect.

Indic. S.	<i>τέτυμμαι</i> ( <i>τέτυπ-μαι</i> )	P.	<i>τετύμμεθα</i> ( <i>τετύπ-μεθα</i> )
	<i>τέτυπαι</i> ( <i>τέτυπ-σαι</i> )		<i>τέτυφθε</i> ( <i>τέτυπ-σθε</i> )
	<i>τέτυπται</i>	D.	<i>τετύμμεθον</i> , &c.
Impr. S.	<i>τέτυπο</i> ( <i>τέτυπ-σο</i> )	S.	<i>τέτυφθε</i> ( <i>τέτυπ-σθε</i> )
	<i>τετύφθω</i> ( <i>τετύπ-σθω</i> )		<i>τετύφθωσαν</i> ( <i>τετύπ-σθωσαν</i> )
Infin.	<i>τετύφθαι</i> ( <i>τετύπ-σθαι</i> )		
Part.	<i>τετυμμένος</i> ( <i>τετυπ-μένος</i> ), <i>η, ον</i> .		

So *γράφω* *γέγραμμαι* (*γέγραφ-μαι*), *γέγραπαι* (*γέγραφ-σαι*), *γέγραπται* (*γέγραφ-ται*), &c. ; *τέυχω* *τέτευγμαι* (*τέτευχ-μαι*), *τέτευξαι* (*τέτευχ-σαι*), *τέτευκται* (*τέτευχ-ται*), &c. ; *πείθω* *πέπεισμαι* (*πέπειθ-μαι*), *πέπεισαι* (*πέπειθ-σαι*), *πέπεισται* (*πέπειθ-ται*), &c. For the changes before *μ*, *σ*, and *τ*, see § 7—§ 11.

##### Pluperfect.

Indic. S.	<i>ἐτετύμμην</i> ( <i>ἐτετύπ-μην</i> )	P.	<i>ἐτετύμμεθα</i>
	<i>ἐτέτυπο</i> ( <i>ἐτέτυπ-σο</i> )		<i>ἐτέτυφθε</i>
	<i>ἐτέτυπτο</i>	D.	<i>ἐτετύμμεθον</i> , &c.

When the root of the verb (§ 83. 1) ends in a *consonant*, the 3 *pers. plur.* of the *perf.* and *pluperf.* is formed by means of the participle and *εἰσι* *are*, *ἦσαν* *were* ; as

Perf. *τετυμμένοι* (*αι, α*) *εἰσι* for *τέτυπ-νται*

Plup. *τετυμμένοι* (*αι, α*) *ἦσαν*, for *ἐτέτυπ-ντο*



When it ends in a vowel they are formed regularly; as ποιέω, πεποιήνται, ἐπεποίητο · βασιλεύω, βεβασιλευνται, ἐβεβασιλευντο. See also § 84. NOTE 3.

2. The perfect pass. and mid. *subj.* and *optat.* is generally formed by means of the participle and the verb εἶναι *to be*. E. g.

*Subj.* τετυμμένος (η, ον) ᾧ, ᾗς, ᾗ &c.

*Optat.* τετυμμένος (η, ον) εἴην, εἴης, εἴη, &c.

The perfect *subj.* of verbs in αω, εω, οω, may be formed by prefixing the augment of the perfect (§ 76.) to the contracted present *subj.* In this instance αε becomes η. E. g.

κτάομαι perf. *subj.* κεκτῶμαι, ᾗ, ᾗται, &c.

μιμνήσκω (MNAΩ) “ μεμνῶμαι, ᾗ, ᾗται, &c.

τέμνω (TMAΩ) “ τετμῶμαι, ᾗ, ᾗται, &c.

Others accent κέκτωμαι, κέκτη, κέκτηται, &c.—We observe that such perf. *subj.* are rare.

The perfect *opt.* of verbs in αω, εω, οω, υω, may be formed by dropping μαι of the perf. indic., and annexing μην, ο, το, &c. (§ 84. 2) preceded by an ι. E. g.

κτάομαι κέκτημαι perf. *opt.* κεκτῆμην, ᾗο, ᾗτο, &c.

μιμνήσκω μέμνημαι “ μεμνημην, ᾗο, ᾗτο, &c.

καλέω κέκλημαι “ κεκλημην, ᾗο, ᾗτο, &c.

Others accent μέμνηο, μέμνητο, &c. The verb λύω has perf. pass. *opt.* λελῶμην, ὄο, ὄτο, (strictly λελυίμην, λελυῖτο, λελυῖτο), &c. Compare § 117. NOTE 4.—Such optatives are rare.

NOTE 1. These two verbs, μιμνήσκω (simple present MNAΩ) and κτάομαι have also perf. pass. *opt.* μεμνοίμην and μεμνώμην, οιο and ῶο, ῶτο, &c.; κεκτόμην, ῶο, ῶτο, &c. Homer has μεμνεώμην, μεμνέφτο.

NOTE 2. In some instances the SECOND PERFECT and PLUPERFECT ACT. drop the connecting vowel in the *indicative*, *imperative*, and *infinitive*. Verbs in αω are contracted in the *subjunctive* and *participle*: their *optative* follows the analogy of verbs in μι (§ 117.). E. g. from βαίνω (simple BAΩ) we have

#### Perfect 2.

*Indic. S.* βέβαα  
βέβαας  
βέβαε

*P.* βέβαμεν  
βέβατε  
βεβᾶσι (ν)

*D.* βέβαμεν  
βέβατον  
βέβατον

Subj. S. βεβῶ	P. βεβῶμεν	D. βεβῶμεν
βεβῆς	βεβῆτε	βεβῆτον
βεβῆ	βεβῶσι (ν)	βεβῆτον
Optat. S. βεβαίην	P. βεβαίημεν	D. βεβαίημεν
βεβαίης	βεβαίητε	βεβαίητον
βεβαίη	βεβαίησαν	βεβαίητην
Imper. S. βέβαθι (§ 88. N.)	P. βέβατε	D. βέβατον
βεβάτω	βεβάτωσαν	βεβάτων
Infinit. βεβάναι		
Particip. βεβαῶς, βεβαῶσα and βεβανῖα, βεβαῶς contracted βεβῶς, βεβῶσα βεβῶς, gen. βεβῶτος ὄσης, &c. The uncontracted fem. βεβαῶσα is not used.		

## Pluperfect 2.

S. ἐβεβᾶειν	P. ἐβεβᾶμεν	D. ἐβεβᾶμεν
ἐβεβᾶεις	ἐβεβᾶτε	ἐβεβᾶτον
ἐβεβᾶει	ἐβεβᾶσαν	ἐβεβᾶτην

So θνήσκω (ΘΝΑΩ) die, τέθναα, τεθναίην, τέθναθι, τεθνάσαι, τεθνεῶς. ΤΛΑΩ suffer, τέτλαα, τετλαίην, τέτλαθι, τετλάναι, ἵστημι (ΣΤΑΩ) place, ἔστιαα, ἐστῶ, ἐσταίην, ἐσταθι, ἐστάναι, ἐσταῶς contr. ἐστῶς.

The sing. 2 perf. and 2 pluperf. indic. from verbs in αω is not used.

Κράζω cry, 2 perf. κέκραγα, &c. 1 plur. κέκραγμεν for κεκράγαμεν, imperat. κέκραχθι for κεκράγεθι, pluperf. ἐκεκράγειν, 1 plur. ἐκέκραγμεν.

Δίω fear, δέδια Hom. δειδια, plur. δειδιμεν δειδίτε, imperat. δειδίθι, pluperf. plur. ἐδειδιμεν, &c.

Εἶδω (ΙΔΩ) see, οἶδα, plur. ἴδμεν and ἴσμεν (§ 10. 1), ἴστε (§ 10. 3), subj. and optat. εἰδῶ, εἰδείην (from ΕΙΔΕΩ), imperat. ἴσθι ἴστω &c. for ἴθι ἴτω (§ 10. 3), infin. ἴδμεναι = εἰδέναι, 2 pluperf. plur. ἦσμεν, ἦστε, ἦσαν.

Ἀνῶγω command, ἄνωγα, 1 plur. ἄνωγμεν for ἀνώγαμεν, imperat. ἀνωχθι, ἀνωγέτω and ἀνώχθω (ἀνώχ-σθω, § 11), ἀνώγετε and ἀνωχθε (ἀνωχ-σθε).

Εἶκω seem, εἶοκα, 1 plur. ζοιγμεν (§ 9. 1), 3 dual εἵκτόν, pluperf. 3 dual εἵκτην.

## AORIST PASSIVE.

§ 92. The 1 aorist passive borrows the terminations of the secondary tenses of the active. The root of this tense

(§ 83. 2) is formed by annexing *θε* or *θη* to the root of the verb. All the moods, except the subjunctive, drop the connecting vowel. E. g.

## Aorist 1.

Indic. S.	ἐτόφθη-ν	P.	ἐτόφθη-μεν	D.	ἐτόφθη-μεν
	ἐτόφθη-ς		ἐτόφθη-τε		ἐτόφθη-τον
	ἐτόφθη		ἐτόφθη-σαν		ἐτυφθή-την

The Homeric dialect sometimes changes the 3 plur. *ησαν* into *εν*; as *ἐτυφθεν*, *ἐρήτυθεν*, *κόσμιθεν*. Compare § 117. NOTE 2.—*Μιάνθην* for *μιανθεν* = *ἐμιάνθησαν* is found.

Subj. S. *τυφθῶ τυφθέης τυφθέη*, &c. contracted *τυφθῶ τυφθῆς τυφθῆ*, &c.—Homer. also *τυφθε ὡ υφθείης τυφθείη*, &c.

Opt. S. *τυφθε-λην τυφθε-λης τυφθε-λη*, &c. like *τιθειην* from *τιθημι*, which see. The syncopated forms *τυφθεῖ-μεν τυφθεῖτε τυφθεῖεν* (see the paradigm) are more common than the regular ones. Compare § 117. NOTE 5.

Imper. S. *τύφθη-τι* (§ 14. N. 4) P. *τύφθη-τε*  
*τυφθή-τω* *τυφθή-τωσαν* or *-θέντων*

Infin. *τυφθῆ-ναι*.—Hom. *τυφθή-μεναι* and *ῆ-μεν* (§ 89. NOTE).

Part. *τυφθείς* (*τυφθέ-ντις*) *τυφθεῖσα* *τυφθέν*, &c.

## Aorist 2.

Indicat. *ἐτόπη-ν*, &c., &c., precisely like Aorist 1.

NOTE. The old or epic or Homeric language has some 2 AORISTS MID. without the connecting vowel. E. g. *ἔγεντο* for *ἐγένοντο* from *γίγνομαι* (ΓΕΝΩ). *ἐδέχμην* *ἔδεκτο* infin. *ᾔσθαι* (*ᾔσ-σθαι*), part. *ᾔσμενος*, from *ᾔσνυμι* (ΟΡΩ).

## ACCENT.

§ 93. NOTE. 1. The accent is placed on the antepenult if the last syllable permits it (§ 20. 1); *τύπτομεν*, *ἐτυπτον*, *τέτυφα*, *τετύφασι*, *τέτυμμα*, *ἄναγε*; if not, it is placed on the penult; as *τυπέω*, *ἐτόφθην*, *ἐτόψω*, *φιλέω*, *φιλήσω*, *φιλήσαι*, *εὐφράναι*, *φιλήσοι*, *πεφιλήχοι* (§ 20. NOTE).



2. The 2 aor. mid. and perf. pass. *infin.*, and *perf. pass. part.* take the accent on the *penult*; as τυπέσθαι, τετίφθαι, τετυμμένος. Also the 1 aor. act. *infin.*, as φιλήσαι, εὐφραῖναι. Also all *infinitives* in ναι (except Homer. *infin.* in μεναι, μεν); as τεινυμέναι, τυφθῆναι, ιστάναι, διδόναι.

Dissyllabic verbs take the accent on the *penult*; as γράφω, τύπον, ἔφην, ἔδων, φέρε.

3. The 2 aor. act. *infin.* and *part.*, and all *participles* in ως, υς, εις, ους, ᾱς (except 1 aor. part. from verbs in ω, as τύπας), take the accent on the *last syllable*; as τυπεῖν, τεταγών, τετυπώς, δεικνύς, διδοῦς, ιστάς, σιάς.

The 2 *sing.* of the *imperat.* of the 2 aor. act. of the following verbs takes the accent on the *last syllable*: ΕΙΠΩ εἶπέ, ἔρχομαι ἔλθέ, εὐρίσκω εὕρε, λαμβάνω λαβέ and λάβε, εἶδω ἰδέ and ἴδε. The 2 aor. mid. *imperat.* 2 *sing.* usually takes the accent on the *last syllable*; as λαβοῦ, γενοῦ, λαθοῦ, from λαμβάνω, γίγνομαι, λανθάνω. In composition these forms follow the general rule (§ 93. NOTE. 1); as εἴσελθε, ἀνάλαβε, εἴσιδε, ἐπιλάθου.

4. In compound verbs the accent cannot go farther back than the *augment*; as προσεῖχον, κατηῦδον, ἀνεῖλον, ἀνέσχον, ἀνέστιαν (= ἀνέστησαν).

5. When the *augment* is omitted (§ 78. NOTE 2), the accent is placed on the next syllable; as πίπτε for ἐπιπτε, δαῖς for ἔδαιε: in this instance monosyllabic forms take the *circumflex*; as βῆ for ἔβη, γνῶ for ἔγνω. In compound verbs the accent is placed on the *preposition*; as ἔμφαινον for ἐνέφαινον, σύμβαινον for συνέβαινον.

## FORMATION OF THE TENSES.

### PRESENT ACTIVE.

§ 94. The first person of the present indicative act. is the foundation of the Greek verb; all the other tenses are derived from it.

Verbs are divided into *pure verbs*, *mute verbs*, and *liquid verbs*, according as the letter before ω is a *vowel*, a *mute* (πβφ, κγχ, τδθ), or a *liquid* (λμνρ). E. g. δράω, ποιέω, δηλώω, δεικνύω, παύω, are *pure verbs*; λείπω, γράφω, πλέκω, λέγω,



ᾶδω, πείθω, are mute verbs; μέλω, νέμω, κρίνω, σπείρω, are liquid verbs.

§ 95. The *penult* of a *pure verb*, if short, is lengthened in the perfect, future, and aorist: α, when it is *not* preceded by ε, ι, or ρ, is changed into η.

For examples see § 98, § 102, § 107, and § 109.

NOTE 1. Some *pure verbs* retain the short vowel through all the tenses; such are ἀγάμαι, αἰδέμαι, ἀκέμαι, ἄλλω, ἀνίσω, ἄρκεω, ἄρρω, ἄρῶ, ἐμέω, θλάω, κλάω *break*, γελῶ, καλέω, κρεμάω, μεθύω, νεικέω, ξέω, πτώ, σπάω *ταντώ*, τελέω, τρέω *χαλάω*. E. g. fut. αἰδέσομαι, ἀκέσομαι, ἄλῃσω, ἀνίσω (~~). &c. aor. ἤρκεσα, ἤρῃσα, ἤμεσα, &c. perf. ἔξεκα, τέθλακα, κέκλακα, &c.

NOTE 2. The quantity of the *penult* of some *pure verbs* is variable. E. g.

αἰνέω, fut. αἰνέσω and ἦσω, aor. ἤνεσα and ἤνησα, perf. pass.

ἤνημαι, aor. pass. ἤνέθην.

αἰρέω, fut. αἰρήσω, perf. pass. ἤρημαι, aor. pass. ἤρέθην.

δέω *bind*, fut. δήσω, aor. ἔδησα, perf. δέδεκα, δέδεμαι, aor. pass. ἐδέθην, 3 fut. δεδήσομαι.

γαμέω, fut. γαμέσω, perf. γεγάμηκα, γεγάμημαι, aor. pass. ἐγαμήθην, part. also γαμεθεῖσα.

εὐρίσκω (also ΕΥΡΕΩ), fut. εὐρήσω, perf. εὕρηκα, εὕρημαι, aor. pass. εὐρέθην.

μάχομαι (ΜΑΧΕΩ), fut. μαχέσομαι and ἦσομαι.

νέμω (ΝΕΜΕΩ), fut. νεμήσω, perf. νενέμηκα, νενέμημαι, aor. pass. ἐνεμήθην and ἐθην.

ποθέω, fut. ποθήσω and ἦσω, perf. πεπόθηκα, πεπόθημαι, aor. pass. ἐποθέσθην.

ῥΕΩ *I say*, perf. εἶρηκα, εἶρημαι, aor. pass. ἐῤῥήθην and ἐθην.

NOTE 3. Χράω, χράομαι, has fut. χρήσω, χρήσομαι, perf. pass. κέχρημαι, aor. pass. ἐχρήσθην, aor. mid. ἐχρησάμην. Ἀκροάομαι has fut. ἀκροάσομαι (~~~-).

§ 96. The present in use is not always the foundation upon which the other parts of the verb rest. Many verbs have, or are supposed to have, more than one present. In order therefore to be able to ascertain the *original* or *simple* present, the learner must become acquainted with the methods by which new presents may be derived from a given present. These methods are exhibited in the following paragraphs.

1. Some verbs prefix the first consonant with an *ι*, if that consonant is followed by a vowel or liquid (compare § 76. 1). E. g. *τιθέω* from *θέω* (§ 14. 3), *διδόω* from *ΔΟΩ*. So *μῖμνω* (for *μιμένω*, § 26. 1) from *μένω*, *πῖπτω* (for *πιπέτω*) from *ΠΕΤΩ*, *γίγνομαι* (for *γιγένομαι*) from *ΓΕΝΩ*.

In all other cases they prefix an *ι* or *ι* (compare § 76. 2 and § 80. NOTE 2); as *ιστιάω* from *ΣΤΑΩ*, *ιπτιάω* from *ΠΤΑΩ*, *ιέω* from *ΕΩ*.

NOTE 1. A few take the Attic reduplication (§ 81. 1), but without the temporal augment of the second syllable; as *ΑΓΑΓΩ* from *ἄγω*, *ΑΠΑΦΩ* from *ΑΦΩ* (§ 14. 3), *ΑΡΑΡΩ*, from *ΑΡΩ*.—*Ονίνημι* from *ΟΝΑΩ* may be compared with *ἀτιπάλλω* from *ἀτιάλλω*, *ὀπιπτεύω* from *ὀπτεύω*. *Μάω* gives *μαιμάω*.

2. Many verbs in *πω*, *βω*, *φω*, annex a *τ* to the last consonant of the root (§ 81. 1). E. g. *τέπτω* from *ΤΥΠΩ*, *κρόπτω* from *ΚΡΥΒΩ* (§ 7.), *έπτω* from *ΕΠΦΩ* (ibid.). The consonants *πτ* appear only in the present and imperfect.

3. Some verbs in *ωω*, *γω*, *χω*, change these syllables into *σσω* or *ττω* (§ 6. NOTE). E. g. *φρόσσω* from *ΦΡΙΚΩ*, *πράσσω* from *ΠΡΑΓΩ*, *τάρασσω* from *ΤΑΡΑΧΩ*.

Many change these syllables into *ζω*; as *κράζω* from *ΚΡΑΓΩ*, *στενάζω* from *στενάχω*.

All the tenses, except the present and imperfect, come from the simple present.

NOTE 2. *ΣΦΑΓΩ* becomes *σφάττω* or *σφάζω*, aor. pass. *έσφάγην*, fut. *σφάξω*, &c.

4. Some verbs in *τω*, *δω*, *θω*, change these syllables into *σσω* or *ττω*. E. g. *ιμάσσω* from *ΙΜΑΤΩ*, *λίσσομαι* from *ΛΙΤΟΜΑΙ*, *κορίσσω* from *ΚΟΡΥΘΩ*.

A few change them into *ζω*; as *φράζω* from *ΦΡΑΔΩ*, *ὄζω* from *ΟΔΩ*.

The letters *σσ*, *ττ*, or *ζ*, appear only in the present and imperfect.

NOTE 3. *ΑΡΜΟΔΩ* becomes *ἀρμόζω* or *ἀρμόττω*, aor. *ἤρμοσα*, &c.—The verbs *ἀρπάζω*, *παίζω*, *βασιάζω*, *νυσιάζω*, *νάσσω*, *ἀφίσσω*, suppose *ΑΡΠΑΓΩ* and *-ΔΩ*, *ΠΑΙΓΩ* and *-ΔΩ*, &c. fut. *ἀρπάσσω* and *ἀρπάξω*, &c.

**NOTE 4.** In most cases presents in ζω are considered *simple*. The introduction of *z*, *γ*, *χ*, is necessary only when the fut. has ξω, the aor., ξα, χθην, the perf. χα, γμαι.

**5.** Some annex a *ν* to the last letter of the root; as δάννω from ΔΑΚΩ, ῥάμνω from ΚΑΜΩ, τέμνω from τέμω, φθάνω from ΦΘΑΩ, πίνω from ΠΙΩ.—'Ελάω gives ἐλαύνω, and ΒΑΩ, βαίνω.

**6.** Many insert a *ν* before the last letter of the root. E. g. βάλλω (for βάνλω, § 12. 3) from ΒΑΑΩ, στέλλω (for στένλω) from ΣΤΕΑΩ, ΧΑΝΔΩ from ΧΑΔΩ, ΕΝΕΓΚΩ (§ 12. 2) from ΕΝΕΚΩ, ΛΑΜΒΩ from ΛΑΒΩ (§ 12. 1). It is hardly necessary to remark that all verbs in λλω and ῥῥω belong here.

**7.** Some annex ανω or αινω to the root. E. g. αὔξάνω from αὔξω, βλασιάνω from ΒΛΑΣΤΩ, ἀμαρτιάνω from ἈΜΑΡΤΩ, ὀλισθαίνω and ὀλισθάνω from ΟΛΙΣΘΩ, αἰσθάνομαι from ΑΙΣΘΩ.

Some insert a *ν* before (§ 96. 6), and annex ανω to the last consonant of the root; as μανθάνω from ΜΑΘΩ, ἀνδάνω from ἈΔΩ, θιγγάνω (for θινγάνω, § 12. 2) from ΘΙΓΩ, φυγγάνω from ΦΥΓΩ, τυγγάνω from ΤΥΧΩ, λαμβάνω (for λανβάνω, § 12. 1) from ΛΑΒΩ, λιμπάνω from λειπω simple ΑΙΠΩ.

**8.** Some pure verbs annex σκω to the root. E. g. γηράσκω from γηράω, φάσκω from ΦΑΩ, βάσκω from ΒΑΩ. Sometimes the vowel before σκω is lengthened; as θνήσκω from ΘΝΑΩ, θρώσκω from ΘΡΟΩ, γιγνώσκω (§ 96. 1) from ΓΝΟΩ, βιώσκομαι from βιώω.

Some verbs annex ισκω; as εὔρισκω from ἘΥΡΩ, ἀπαφίσκω (§ 96. NOTE 1) from ἈΦΩ, στερίσκω from ΣΤΕΡΩ, κνίσκω from κύω.

**9.** Many annex νω or νῦμι to the root. E. g. δαινέω from δαίω, μιγνέω from ΜΙΓΩ, ὄρνῦμι from ΟΡΩ, ξείγνῦμι from ΖΕΥΓΩ, δεικνέω from ΔΕΙΚΩ. In pure verbs the *ν* is very often doubled; as σβέννῦμι, τιννῦμι, σκεδάννῦμι, from ΣΒΕΩ, τιω, ΣΚΕΔΑΩ. Sometimes the vowel preceding these endings is lengthened; as χώννῦμι from χόω, ζώννῦμι from ΖΩΩ.

**10.** New presents may be obtained by annexing εω, αω, σω, or υω, to the root of the given present. E. g. ῥιπτεύω from ῥιπιτω, κτυπέω from ΚΤΥΠΩ, ΟΜΟΩ from ΟΜΩ, ὀλλέω, (for ὀνλέω, § 96. 6) from ΟΑΩ, ἐψέω from ἐπω, ΠΥΕΩ from



*ΡΥΩ*, φιλέω from *ΦΙΛΩ*, *ΜΕΝΕΩ* from μένω, *ΤΥΠΤΕΩ* from τύπτω, *ΕΥΠΕΩ* from *ΕΥΡΩ*, *ΑΙΣΘΕΩ* from *ΑΙΣΘΩ*.

11. Some presents are formed by changing *α* of the perfect act. into *ω*. E. g. γεγάω from *ΓΑΩ* perf. γέγαα, δεδοίω from *ΔΕΙΩ* δέδοικα, *ΕΣΤΗΚΩ* from *ΙΣΤΗΜΙ* ἔστηκα, πεφύω from φύω πέφυκα, *ΚΕΚΡΑΓΩ* from κρᾶζω κέκραγα.

12. Sometimes the present is strengthened by the endings αθω, εθω, or υθω; as διωκάθω from διώκω, εικάθω from εἶκω, φλεγέθω from φλέγω, φθινύθω from φθίνω.

Here belongs ἔσθω or ἐσθίω (for ἔδ-θω, ἐδ-θίω, § 10. 3) from ἔδω eat.

13. Many presents are formed from dissyllabic verbs, which have *ε* in the penult, by changing this *ε* into *ο* and annexing *εω*. E. g. πορθέω from πέρθω, τρομέω from τρέμω, φορέω from φέρω, *ΚΤΩΝΕΩ* from κτείνω simpler *ΚΤΕΝΩ*. Or by changing *ε* into *ω* and annexing *αω*; as στρωφάω, τρωχάω, νωμάω, from στρέφω, τρέχω, νέμω.—Πέτομαι gives ποιέομαι, ποτάομαι, and πωτάομαι.

14. A few insert a *σ* before the last consonant of the root; as μισγω from *ΜΙΓΩ*, λάσκω from *ΛΑΚΩ*, ἔισκω from εἶκω, τιτύσκω (§ 96. 1) from *ΤΥΚΩ*.—*ΔΙΔΑΧΩ* (whence διδαχή) gives διδάσκω, and *ΠΑΘΩ* gives πάσχω.

15. A few annex *σω* to the last consonant of the root; as αὔξω from *ΑΥΓΩ* (Lat. *augeo*), ἀλέξω from *ΑΛΕΚΩ*, ΠΕΣΩ (hence ἔπεσον) from *ΠΕΤΩ*. Such presents may be easily mistaken for futures.

16. A few change *ε* in the penult into *ι*; as πίνω (§ 96. 5) from *ΠΕΤΩ*, τίκτω from *ΤΕΚΩ*, κιννάω (§ 96. 6) from κερνάω, σκιδνήμι from *ΣΚΕΔΑΩ*.

17. In dissyllabic verbs the radical vowel is sometimes placed after the last consonant of the root (§ 26. 2). E. g. *ΘΑΝΩ* becomes *ΘΝΑΩ*, *ΒΟΡΩ* *ΒΡΟΩ*, *ΤΟΡΩ* *ΤΡΟΩ*, *ΣΤΟΡΩ* *ΣΤΡΟΩ*, *ΚΑΜΩ* *ΚΜΑΩ*, τέμω *ΤΜΕΩ*, *ΘΟΡΩ* *ΘΡΟΩ*, *ΒΑΛΩ* *ΒΛΑΩ*, *ΣΚΑΛΩ* *ΣΚΛΑΩ*.

18. In many instances the penult of the original present is lengthened: *ᾱ* is changed into *η* or *αι*; *ι* into *ει*; *ε* into *ει* rarely *η*; *υ* into *ευ*, and *ο* into *ου*. E. g. *ΛΑΒΩ* becomes *ΛΗΒΩ*, *ΜΑΚΩ* *ΜΗΚΩ*, *ΦΑΝΩ* φαίνω *ΦΗΝΩ*, *ΛΙΠΩ* λείπω, *ΕΡΙΠΩ*



ὄρεϊται, ΣΠΕΡΩ σπείρω, ΦΘΕΡΩ φθείρω, μέλω ΜΗΛΩ, ΦΥΓΩ φεύγω, ΠΝΥΩ ΠΝΕΥΩ, ΕΛΥΘΩ ΕΛΕΥΘΩ, ΑΚΩΩ ἀκούω.

19. The radical vowel-sound often vibrates between α, ε, and ο (rarely ω). E. g. ΣΠΕΡΩ ΣΠΑΡΩ ΣΠΟΡΩ, ΣΤΕΛΩ ΣΤΑΛΩ ΣΤΟΛΩ, ΚΤΕΝΩ ΚΤΑΝΩ ΚΤΟΝΩ, τέμω ΤΑΜΩ ΤΟΜΩ. So in English, *get, gat, got; break, brake, broke, broken; swear, sware, swore, sworn; further, tooth, teeth; man, men; long, length.* This takes place chiefly in dissyllabic verbs.

## IMPERFECT ACTIVE.

§ 97. To form the imperfect active, drop ω of the present, annex *ον*, and prefix the augment. E. g.

τύπτω, μανθάνω imperf. ἔτυπτον, ἐμάνθανον  
ἀκούω, ἔχω “ ἤκουον, εἶχον.

## FIRST PERFECT ACTIVE.

§ 98. 1. To form the first perfect active of a *pure* or *liquid verb* (§ 94.) drop ω of the present, annex *κα*, and prefix the augment. E. g.

παύω, βασιλεύω 1 perf. πέπαυκα, βεβασίλευκα  
φιλέω, τιμάω “ πεφίληκα, τετιμήκα, § 95.  
μισθόω, θηράω “ μεμίσθωκα, τεθήρακα, *ibid.*

The 1 perfect active of *liquid verbs* is always derived from the simple present. E. g. ἠμείρω (ΙΜΕΡΩ, § 96. 18), ἠμερκα· ἀγγέλλω (ΑΓΓΕΛΩ, § 96. 6), ἤγγελκα. When the vowel-sound of the root vibrates (§ 96. 19) between α, ε, ο, the 1 perfect of liquid verbs of *two syllables* takes α; as στέλλω (ΣΤΕΛΩ, § 95. 6), ἔσταλκα, σπείρω (ΣΠΕΡΩ, § 96. 18), ἔσπαρκα. Liquid verbs which have *αι* in the penult of the present, take *ᾶ* in that of the 1 perfect; as καθαίρω κεκάθαρκα (§ 96. 18).

NOTE 1. The following *liquid verbs* drop *ν* in the 1 perfect act.; κλίνω, κρίνω, κτείνω, πλύνω, τείνω· 1 perf. κέκλικα, κέκρικα, ἔκτακα (§ 96. 18, 19), πέπλυκα, τέτακα (*ibid.*).

2. The first perfect of *mute verbs* in *πω*, *βω*, and *κω*, *γω*, is formed by annexing *α* to the root, and changing *π* and *β* into *φ*, and *κ* and *γ* into *χ*. E. g.

τρέβω, λείπω 1 perf. τέτρεθα, λέλειπα  
πλέκω, λέγω “ πέπλεχα, λέλεχα.

So τύπτω (ΤΥΠω, § 96. 2) τέτυφα, πράσσω (ΠΡΑΓω, § 96. 3) πέπραχα.

Verbs in τω, δω, θω, ζω, drop ω and annex κα. E. g.

ἄδω, πείθω 1 perf. ᾄκα, πέπεικα, § 10. NOTE 1.  
ἐλπίζω, κομίζω “ ἤλπικα, κεκόμικα, *ibid.*

So φράζω (ΦΡΑΔω, § 96. 4) πέφρακα, πλάσσω (ΠΛΑΘω, § 96. 4) πέπλακα. We may remark here that verbs in τω are rare.

NOTE 2. The verbs πέμπω, κλέπτω, τρέπω, λέγω, ΔΕΙΩ *I fear*, ΕΝΕΚΩ *I bring*, ἔδω (another form ΕΔΕω, § 96. 10) *I eat*, have 1 perfect πέπομφα, κέκλοφα, τέτροφα, εἶλοχα (in composition συνειλοχα), δέδοικα, ἐνήνοχα (§ 81.), ἐδήδοκα. See § 96. 19.

#### FIRST PLUPERFECT ACTIVE.

§ 99. To form the first pluperfect active, drop α of the first perfect, annex ειν, and prefix the augment (§ 77.). E. g.

τύπτω τέτυφα 1 pluperf. ἐτετέφειν  
ἀγγέλλω ἤγγελκα “ ἤγγέλεκειν.

#### SECOND PERFECT ACTIVE.

§ 100. The following 87 verbs form their perfect also by dropping ω of the present, annexing α, and prefixing the augment. The perfect thus formed is called the *second perfect*.

ἄγνυμι (ΑΓω), 2 perf. ἔαγα Ion.	βιβρώσκω (ΒΡΟω), (βέβροα) part. βεβρώς.
ἄκούω (ΑΚΟω), ἀκήκοα.	βούλομαι, βέβουλα in comp.
ἀλείφω (ΑΛΙΦω), ἀλήλιφα.	προβέβουλα <i>prefer.</i>
ἀνδάνω (ΑΔω), ἔαδα and ἔαδα.	βρίθω, βέβριθα,
ΑΝΕΘω, ἀνήνοθα.	βρῦχάομαι (ΒΡΥΧω), βέβρῦχα.
ἀνώγω, ἄνωγα.	γηγέω (ΓΗΘω), γέγηθα.
ἀραρίσκω (ΑΡω), ἄραρα Ion.	γίγνομαι (ΓΕΝω, ΓΑω), γέγαα, γέγονα.
ἄρηρα.	ΓΩΝω, γέγωνα.
βαίνω (ΒΑω), βέβαα.	

δαῖω (ΔΗω), δέδηα.  
 ΔΑω, δέδαα.  
 δέρομαι, δέδορα.  
 δῶ, δέδια.  
 δουπέω, (ΔΟΥΠω), δέδουπα.  
 ΔΡΕΜω, δέδρομα.  
 ἐγείρω, ἐγρήγορα.  
 ἔδω, ἔδηδα.  
 ἔθω, εἶωθα Ion. ἔωθα.  
 εἶδω, οἶδα.  
 εἶκω, ἔοικα and εἶκα and οἶκα.  
 ΕΛΕΥΘω and ΕΛΥΘω, ἐλήλυ-  
 θα Hom. ἐλήλουθα.  
 ἔλπω, ἔολπα.  
 ΕΝΕΘω, ἐνήνοθα.  
 ἐρείπω, ἐρήριπα.  
 ἔχω, ὄχωκα part. ὄχωνκώς.  
 θάλλω (ΘΑΔω), τέθηλα.  
 ΘΑΦω, τέθηπα.  
 θνήσκω (ΘΝΑω), τέθναα.  
 ἴστημι (ΣΤΑω), ἔστιαα.  
 κεύθω, κέκευθα.  
 κήδω, κέκηδα.  
 κλάζω (ΚΛΑΓΓω, ΚΛΗΓω),  
 κέκληγα, κέκλαγα.  
 κόπτω (ΚΟΠω), κέκοπα.  
 κρᾶζω (ΚΡΑΓω), κέκρᾶγα.  
 κτείνω (ΚΤΕΝω), ἔκτινα.  
 λαγχάνω (ΛΗΧω, ΛΕΓΧω),  
 εἰληγα and λέλογχα.  
 λάμπω, λέλαμπα.  
 λανθάνω (ΛΗΘω), λέληθα.  
 λάσκω (ΛΑΚω), λέλᾱκα Ion.  
 λέληκα.  
 λείπω, λέλοιπα.  
 μαίνομαι, μέμνηα.  
 μάρομαι (ΜΑΡΠω), μέμαρπα.  
 ΜΑω, μέμαα.  
 ΜΕΙΡω, ΜΕΡω, ΜΟΡω, ἔμ-  
 μορα.

μέλω, μέμηλα.  
 ΜΕΝω = ΜΑω, μέμονα.  
 μηκάομαι (ΜΗΚω), μέμηκα.  
 μῦκάομαι (ΜΥΚω), μέμῡκα.  
 ὄζω (ΟΔω), ὄδωδα.  
 οἶγω, ἔωγα.  
 ὀλλυμι (ΟΛω), ὀλωλα.  
 ΟΠω, ὀπωπα.  
 ὀρνυμι (ΟΡω), ὄρωρα.  
 πᾶσχω, (ΠΕΝΘω, ΠΗΘω) πέ-  
 πηθα and πέπονθα.  
 πείθω, πέποιθα.  
 πέρδω, πέπορδα.  
 πήγνυμι (ΠΗΓω), πέπηγα.  
 πῖτω (ΠΕΤω), part. πεπιώς.  
 πλήσσω (ΠΛΗΓω), πέπληγα.  
 πράσσω (ΠΡΑΓω), πέπρωγα.  
 ῥήγνυμι (ΡΗΓω), ῥῶρωγα.  
 ῥίγνέω (ΡΙΓω), ῥῶρίγα.  
 σαίρω, σέσηρα.  
 σήπω, σέσηπα.  
 σπείρω, ἔσπορα.  
 στέλλω, (ΣΤΕΔω), ἔστολα.  
 στέργω, ἔστοργα.  
 τεύχω, τέτευχα.  
 τήκω, τέτηκα.  
 τρέφω, τέτροφα.  
 τίκτω (ΤΕΚω), τέτοκα.  
 ΤΛΑω, τέτλαα.  
 τρίζω (ΤΡΙΓω), τέτριγα.  
 φάινω, πέφηνα.  
 φεύγω, πέφευγα. Homer has  
 πέφυζα part. πεφυζώς from  
 ΦΥΖω.  
 φθείρω, ἔφθορα.  
 φρίσσω (ΦΡΙΚω), πέφρικα.  
 φῖω, πέφνα.  
 χαίνω, κέχηνα.  
 χανθάνω (ΧΑΝΔω), κέχανδα.  
 χέζω (ΧΕΔω), κέχοδα.

Add to these all verbs in φω and χω; as γράφω 2 perf. γέγραφα. For the changes of the root see § 96, particularly paragraphs 18 and 19.



We may remark here that derivative verbs have no second perfect.

NOTE. Homer has a few 2 perf. part. in *ηώς* from verbs in *αω* or *εω*: as *κεκαφηώς*, *βεβρασηώς*, *τετληώς*, from *ΚΑΦΕω*, *βαρέω*, *ΤΛΑω*.

#### SECOND PLUPERFECT ACTIVE.

§ 101. To form the second pluperfect active, drop *α* of the second perfect annex *ειν*, and prefix the augment. E. g.

ἀκούω ἀκήκοα 2 pluperf. ἤκηκόειν  
 λανθάνω ἐέληθα “ ἐέλελήθειν.

#### FIRST FUTURE ACTIVE.

§ 102. To form the first future active drop *ω* of the present and annex *σω*. E. g.

παύω, βασιλεύω 1 fut. παύσω, βασιλεύσω  
 φιλέω, τιμῶ “ φιλήσω, τιμήσω, § 95.  
 μισθῶ, ἀνιάω “ μισθώσω, ἀνιάσω, *ibid.*  
 θλίβω, γράφω “ θλίψω, γράψω, § 8. 2.  
 τεύχω, λέγω “ τεύξω, λέξω, § 9. 2.  
 ἄδω, πείθω “ ἄσω, πείσω, § 10. 2.

So δράω δράσω (long *α*), τίω τίσω (long *ι*), δακρύω δακρύσω (long *υ*), καλέω καλέσω (§ 95. NOTE 1), ἀνύω ἀνύσω (short *υ*), τύπτω (ΤΥΠω, § 96. 2) τύψω, ταράσσω (ΤΑΡΑΧω) ταράξω, κομίζω κομίσω (§ 10. 2), φράζω (ΦΡΑΔω, § 96. 4) φράσω, πλάσσω (ΠΛΑΘω, § 96. 4) πλάσω, σπένδω σπείσω (§ 12. 4).

NOTE 1. Futures in *ῖσω* from verbs in *ῖω*, often drop the *σ*, and are declined like *contract verbs* in *εω* (§ 116.). E. g. κομίζω—κομίσω and κομιῶ, εἶς, εἴ, οὔμεν, εἴτε, οὔσι. So σαφηνίζω, ἀτρεμίζω, καταπλουτίζω, προσηλακίζω, τειχιζω.

Some futures in *ᾶσω* and *εσω* also drop the *σ*, and are *contracted* like verbs in *αω* and *εω* (*ibid.*). E. g. τελέω—τελέσω, τελέω contracted τελῶ, εἶς, εἴ, οὔμεν, εἴτε, οὔσι. ἐλάω—ἐλάσω, ἐλάω contr. ἐλῶ, ᾶς, ᾶ, ὤμεν, ᾶτε, ὦσι. διασκεδάζω—διασκεδάσω, διασκεδάω, ᾶ, &c.

NOTE 2. Very few *liquid verbs* have their future in *σω*. Such are ἀραρίσκω (*APω*) ἄρσω, κέρω κέρσω, ὄρνυμι (*OPω*) ὄρσω, φύρω φύρσω, κέλλω (*KEAω*) κέλσω. Compare § 104. NOTE 4.

NOTE 3. The Dorians, in the inflexion of the 1 future, follow the analogy of *contract verbs* in *εω*. E. g. νομεύω, νομεύσω Doric νομευσῶ, εἷς, εἷ, εὔμεν for οὔμεν (as if from εομεν, § 23. NOTE 1), εἶτε, οὖντι (?). κηρύξω Dor. κἄρνξῶ.— They often form fut. in *ξω* from *pure verbs*, or from verbs in *ζω*, which among the Attics have *σω* in the future. E. g. γελάω, γελάσω Dor. γελάξω. φθάνω, φθάσω Dor. φθάξω. κομίζω, κομίσω Dor. κομίζω.

The poets often use *σσω* for *σω*, in order to make the preceding short vowel long by position; as γελάσσω, ἀνύσσω, τελέσσω, δικάσσω.

## SECOND FUTURE ACTIVE.

§ 103. To form the second future active, drop *ω* of the simple present (§ 96.), and annex *εω* contracted *ῶ*. E. g.

μένω, τέμω	2 fut. μενέω -ῶ, τεμέω -ῶ
φαίνω (ΦΑΝω)	“ φανέω φανῶ
φθείρω (ΦΘΕΡω, ΦΘΑΡω)	“ φθερέω and φθαρέω -ῶ
στελλω (ΣΤΕAω)	“ στελέω στελῶ.

So ψάλλω ψαλέω -ῶ, ἀγγέλλω ἀγγελέω -ῶ, κτείνω κτενέω and κτανέω -ῶ (§ 96. 18, 19). The penult, if long, is *shortened* in the 2 future; as κτείνω κτείνῶ, κλίνω κλίνῶ, αἰσχύνω αἰσχύνῶ. The diphthong *αι* becomes *ᾶ* (§ 96. 18); as μαινώ μιανῶ, σημαίνω σημαίνῶ, καθαίρω καθαροῶ.

NOTE. The *pure* and *mute verbs* have no second future active: τυπέω τυπῶ, in the paradigm, is introduced merely for example's sake.

## FIRST AORIST ACTIVE.

§ 104. 1. To form the first aorist active of a *pure* or *mute verb* (§ 94.), drop *ω* of the present, annex *σα*, and prefix the augment. E. g.

φιλέω, τιμάω	1 aor. ἐφίλησα, ἐτίμησα, § 95.
μισθόω, δρῶω	“ ἐμισθῶσα, ἐδρῶσα, <i>ibid.</i>

τρέβω, γράφω	“	ἔτριψα, ἔγραψα, § 8. 2.
λέγω, τεύχω	“	ἔλεξα, ἔτευξα, § 9. 2.
ἄδω, πείθω	“	ἤσα, ἔπεισα, § 10. 2.

So τλω ἔτῳσα, κρύπτω (§ 96. 2) ἔκρυψα, τάσσω (§ 96. 3) ἔταξα, φράζω (§ 96. 4) ἔφρασα, κομίζω ἐκόμισα (§ 10. 2).

NOTE 1. A few pure and mute verbs annex α instead of σα : see the anomalous ἀλέομαι, δατέομαι, ΕΙΠω, ἐνεικω, ΕΝΕΙΚω, καίω, σέύω, and χέω.

NOTE 2. The verbs ἱημι (ἔω), τιθημι (θέω), and δίδωμι (δίδω), take, in the first aorist, κα instead of σα ; thus, ἦκα, ἔθηκα, ἔδωκα.

NOTE 3. The Dorians have 1 aor. in ξα from *pure verbs*, or from verbs in ζω (see § 102. NOTE 3) ; as ἐγέλαξα, ἐκόμιστα, from γελᾶω, κομίζω.—The poets may double the σ after a short vowel ; as ἐγέλασσα, ἦνυσσα, ἐτέλεσσα, ἔλασσα.

2. The first aorist active of *liquid verbs* is formed from the present by dropping ω, annexing α, and prefixing the augment. E. g.

κτείνω, κρίνω (long ι)	1 aor. ἔκτεινα, ἔκρινα.
ἀγείρω, σπείρω	“ ἤγειρα, ἔσπειρα.

The penult, if short, is lengthened in the 1 aorist act. : α becomes η, and ε becomes ει ; as νέμω ἐνειμα, σφάλλω (§ 96. 6) ἔσφηλα, τίλλω (ibid.) ἔτιλα. Those which have αι in the penult of the present, take η or ᾱ (long) in that of the 1 aorist act. ; as φαίνω ἔφηνα, μιλῶ ἐμίᾱνα and ἦνα, καθάιρω ἐκάθηρα and ᾠρα.

The verbs αἴρω and ἄλλομαι change α into η only in the indicative (in consequence of the augment) ; thus ἦρα, ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρας. ἄλλομαι 1 aor. mid. ἠλάμην, ἄλομαι, ἄλαμην, ἔλασθαι, ἀλάμενος.

NOTE 4. A few *liquid verbs* take σα in the first aorist active ; as ἦσσα, ἔκερσα, ὄρσα, ἔκελσα, ἔτερσα, from ἄραρισκω, κείρω, κύρω, ὀρνυμι, κέλλω, τείρω. Compare § 102. NOTE 2.

## SECOND AORIST ACTIVE.

§ 105. The following 89 verbs form their aorist active by dropping ω of the present, annexing ον, and



prefixing the augment. The aorist thus formed is called the *second aorist*.

ἀγγέλλω (ΑΓΓΕΛω), 2 aor.

ἡγγελον.

ἄγω, ἡγαγον.

ἀκαχίζω (ΑΧω), ἡκαχον.

ἀλέξω, ἡλαλκον.

ἄλιταίνω (ΑΛΙΤω), ἡλιτον.

ἄλφαινώ (ΑΔΦω), ἡλφον.

ἄμαρτιάνω (ΑΜΑΡΤω), ἡμαρ-  
τον Hom. ἡμβροτον.

ἀμπλακίσκω and ἀμβλακίσκω  
(ΑΜΠΛΑΚω), ἡμπλακον and  
ἡπλακον.

ἀνδάνω (ΑΔω), ἔαδον and ᾶδον  
and εὔαδον.

ἀπαφίσκω (ΑΦω), ἡπαφον.

ἄραρισκω (ΑΡω), ἡραρον.

ΑΥΡω, αὔρον.

βάλλω, ἔβαλον.

βλασιάνω (ΒΛΑΣΤω), ἔβλα-  
στον.

βλώσκω (ΜΟΔω), ἔμολον.

ΒΡΑΧω; ἔβραχον.

δάκνω (ΔΑΚω), ἔδακον.

ΔΑω, ἔδαον.

δαρθάνω (ΔΑΡΘω), ἔδαρθον.

δέρομαι, ἔδρακον.

ΔΙΚω, ἔδικον.

ΔΡΑΜω, ἔδραμον.

εἶδω (ΙΔω), εἶδον rarely ἴδον.

ΕΙΠω, εἶπον.

ΕΛΕΥΘω, ἡλυθον.

ΕΔω, εἶλον.

ΕΝΕΓΚω, ἡνεγκον.

ἐνίπτω (ΕΝΙΠω), ἐνένιπτον and  
ἡνίπαπον.

ἐνίσπω, ἔνισπον.

ἔπω, ἔσπον.

ἐρείκω, ἡρικον.

ἐρείπω, ἡριπον.

ἐρεύγω, ἡρυγον.

ἐρύκω, ἡρύκακον.

εὐρίσκω (ΕΥΡω), εὔρον.

ἔχω, ἔσχον.

ΘΑΦω, ἔταφον.

θιγγάνω (ΘΙΓω), ἔθιγον.

θνήσκω (ΘΑΝω), ἔθανον.

θρώσκω (ΘΟΡω), ἔθορον.

ΚΑΔω, κέκαδον.

κάμνω (ΚΑΜω), ἔκαμον.

κεύθω, ἔκυθον.

κιχάνω (ΚΙΧω), ἔκιχον.

καίνω, ἔκανον.

κλάζω (ΚΛΑΓω), ἔκλαγον.

κράζω (ΚΡΑΓω), ἔκραγον.

κτείνω (ΚΤΑΝω), ἔκτανον.

κτυπέω (ΚΤΥΠω), ἔκτυπον.

λαγχάνω (ΛΑΧω) ἔλαχον.

λαμβάνω (ΛΑΒω), ἔλαβον.

λανθάνω (ΛΑΘω), ἔλαθον.

λάσκω (ΛΑΚω), ἔλακον.

λείπω (ΛΙΠω), ἔλιπον.

μανθάνω (ΜΑΘω), ἔμαθον.

μάρπτω (ΜΑΡΠω), μέμαρπον  
and ἔμαπον.

ΜΕΙΡω, ἔμμορον.

μηκάομαι (ΜΑΚω), ἔμακον.

μυκάομαι (ΜΥΚω), ἔμυκον.

ὀφείλω, ὄφελον.

ὀφλισκάνω (ΟΦΛω), ὄφλον.

πάσχω (ΠΑΘω), ἔπαθον.

πείθω, ἔπιθον.

πέρδω, ἔπαρδον.

πέρθω, ἔπραθον.

πίπτω (ΠΕΣω, ΠΕΤω), ἔπεσον  
and ἔπετον.

πίνω (ΠΙω), ἔπιον.

πλήσσω (ΠΛΗΓω), πέπληγον.

ΠΟΡω, ἔπορον.

στιγγέω (ΣΤΥΓω), ἔστινγον.

ΤΑΓω, τέταγον.

τέμνω and τέμω, ἔτεμον and ἔταμον.	τυγχάνω (ΤΥΧω), ἔτυχον.
ΤΕΤΜω, ἔτετιμον.	ΦΑΓω, ἔφαγον.
τίκτω (ΤΕΚω), ἔτεκον.	ΦΕΝω, πέφνον and ἔπεφνον.
τιτύσσομαι (ΤΥΚω), τέτυκον.	φεύγω (ΦΥΓω), ἔφυγον.
τιμήγω (ΤΜΑΓω), ἔτιμαγον.	φράζω (ΦΡΑΔω), ἔφραδον.
τορέω (ΤΟΡω), ἔτορον.	χάζω (ΚΑΔω), κέκαδον.
τρέπω, ἔτραπον.	χαίρω, ἔχανον.
τρέφω, ἔτραφον.	χανδάνω (ΧΑΔω), ἔχαδον.
τρούγω, (ΤΡΑΓω), ἔτραγον.	ΧΡΑΙΣΜω, ἔχραισμον.

For the changes of the root see § 96.

NOTE. The verbs κτείνω, ἀγγέλλω, ΕΝΕΓΚω, πείθω, ἄγω, ἀραρίσκω, πίπτω, κλάζω, πάσχω, ΕΙΠω, have also a 1 aor. See in the catalogue of anomalous verbs (§ 118.).

#### PRESENT AND IMPERFECT PASSIVE.

§ 106. 1. To form the *present passive*, drop ω of the present active and annex ομαι. E. g.

τύπτω, pres. pass. τύπτομαι.

2. To form the *imperfect passive*, drop ομαι of the present, annex ομην, and prefix the augment. E. g.

τύπτω τύπτομαι imperf. pass. ἐτυπτόμην.

#### PERFECT PASSIVE.

§ 107. To form the perfect passive, drop ω of the present active, annex the terminations μαι, σαι, ται, &c. (§ 84. and § 91.) successively, and prefix the augment. E. g.

παύω, βασιλεύω	perf. pass.	πέπαυμαι, βεβασίλευμαι
φιλέω, τιμάω	“	πεφίλημαι, τετίμημαι, (§ 95.).
λείπω, γράφω	“	λέλειμμαι, γέγραμμαι, (§ 8. 1).
λέγω, τεύχω	“	λέλεγμαι, τέτευγμαι, (§ 9. 1).
ἄδω, πείθω	“	ᾤσμαι, πέπεισμαι, (§ 10. 1).

So τύπτω (ΤΥΠω), τέτυμμαι· τάσσω (ΤΑΓω) τέταγμαι· φράζω (ΦΡΑΔω) πέφρασμαι· χωρίζω, κεχώρισμαι (§ 10. 1).

The perfect passive of *liquid verbs* is always derived from the simple present (§ 96.). E. g. ἀγγέλλω (§ 96. 6),

ἡγγεμαι. When the vowel-sound of the root vibrates (§ 96. 19) between α, ε, ο, the perfect pass. of liquid verbs of *two syllables* takes α; as στέλλω (§ 96. 6), ἔσταλμαι· σπείρω (§ 96. 18), ἔσπαρμαι. Liquid verbs which have αι in the penult of the present, take ᾱ in that of the perfect pass.; as καθαίρω, κεκάθαρμαι· φαίνω, πέφαμμαι (§ 12. 3).

Ἀλείφω has ἀλήλῃμαι, σιτρέφω ἔστραμμαι, τρέπω τέτραμμαι, τρέφω τέθραμμαι (§ 14. 3): see § 96. 18 and 19.

NOTE 1. Some *pure verbs*, especially such as retain the short vowel in the penult (§ 95. NOTE 1), insert a σ before the terminations μαι, ται, μεθα, and μεθον; as τελέω, τετέλεσμαι, τετέλεσται· ἀκούω, ἤκουσμαι, ἤκουσται· κελεύω, κεκέλευσμαι, κεκέλευσται. Compare § 109. NOTE 2.

NOTE 2. The *liquid verbs* mentioned in § 98. NOTE 1, and a few others, drop the ν in the perf. pass.; as κλίνω κέκλημαι, τείνω τέταμαι. Some change ν before μ into σ; as φαίνω πέφασμαι, ὕφαίνω ὕφασμαι, σημαίνω σεσήμασμαι.

NOTE 3. If the terminations μαι, μεθα, μεθον, be preceded by two consonants, the consonant immediately preceding them must be dropped; as πέμπω, πέπεμμαι, πέπεμψαι, πέπεμπται· τέρω, τέτερωμαι, τέτερωψαι· σφίγγω, ἔσφιγμαι, ἔσφιγξαι, ἔσφιγκται· κάμπω, κέκαμμαι.

NOTE 4. Some epic perf. pass. retain the lingual (δθ) unchanged before μ (§ 10. 1); e. g. κορύσσω (ΚΟΡΥΘω), κενόρνυμαι· ΚΑΔω κέκαδμαι· φράζω (ΦΡΑΔω), πέφραδμαι.

#### PLUPERFECT PASSIVE.

§ 108. To form the pluperfect passive, drop μαι, σαι, ται, &c. of the perfect passive, annex μην, σο, το, &c. (§ 84. 2, and § 91.), and prefix the augment. E. g.

παύω πέπαυμαι    plup. pass. ἐπεπαύμην.  
τόπτω τέτυμμαι    “    “    ἐτετύμην.

#### FIRST AORIST PASSIVE.

§ 109. To form the first aorist passive, drop ω of the present act., annex θην, and prefix the augment. E. g.



φιλέω, τιμάω 1 aor. pass. ἐφιλῆθην, ἐτιμήθην, (§ 95.).  
 λείπω, τριβώ “ “ ἐλείφθην, ἐτριβήθην, (§ 7.).  
 πλέκω, λέγω “ “ ἐπλέχθην, ἐλέχθην, (ibid.).  
 πέιθω, ὀνομάζω “ “ ἐπέισθην, ὀνομάσθην, (§ 10. 3).

So τέπτω (ΤΥΠω) ἐτέφθην, φράζω (ΦΡΑΖω) ἐφράσθην, πλάσσω (ΠΛΑΘΩ) ἐπλάσθην, ἀνιάω ἠνιάθην, τρέφω ἐτρέφθην (§ 14. 3), αἰσχύνω ἡσχύνθην.

The 1 aorist pass. of *liquid verbs* is always derived from the simple present (§ 96.). E. g. ἐγείρω (§ 96. 18) ἠγέροθην, ἀγγέλλω (§ 96. 6) ἠγγέλθην. When the vowel-sound of the root vibrates (§ 96. 19) between α, ε, ο, the 1 aorist pass. of liquid verbs of *two syllables* takes α; as στέλλω (§ 96. 6) ἐστάλθην, σπείρω (§ 96. 19) ἐσπάρθην. Liquid verbs, which have αῖ in the penult of the present, take ᾱ in that of the 1 aorist pass.; as μαινώ ἐμυάνθην.

NOTE 1. The *liquid verbs* mentioned in § 98. NOTE 1, often drop the ν in the 1 aor. pass.; as κλίνω ἐκλινθην and ἐκλιθην, κολνώ ἐκολνθην and ἐκολθην.

NOTE 2. Some *pure verbs*, particularly such as retain the short vowel in the penult (§ 95. NOTE 1), insert a σ before θην; as τελέω ἐτελέσθην, κλάω (-), ἐκλάσθην. Compare § 107. NOTE 1.

## SECOND AORIST PASSIVE.

§ 110. The following 64 verbs form their aorist passive also by dropping ω of the present, annexing ην, and prefixing the augment. The aorist in ην is called the *second aorist passive*.

ἄγνῶμι (ΑΓω), 2 aor. pass.	δέρω, ἐδάσην.
ἐᾶγην.	εἶλω (ΑΑω), ἐάλην.
ἀλλάσσω (ΑΛΛΑΓω), ἠλλάγην.	ζεύγνῶμι (ΖΥΓω), ἐζέγγην.
ἀρπάζω (ΑΡΠΑΓω), ἠρπάγην.	θάπτω (ΘΑΦω), ἐτάφην.
βάπτω (ΒΑΦω), ἐβάφην.	θέρομαι, ἐθέρην.
βλάπτω and βλάβω, ἐβλάβην.	θλιβώ, ἐθλίβην.
βρέχω, ἐβράχην.	θρύπτω (ΘΡΥΦω), ἐτρύφην.
γράφω, ἐγράφην.	κλέπτω (ΚΛΕΠω), ἐκλάπην.
Δάω, ἐδάην <i>learned</i> .	κλινώ, ἐκλινην.
δαμάω (ΔΑΜω), ἐδάμην.	κόπτω (ΚΟΠω), ἐκόπην.
δέρομαι, ἐδράκην.	καίω and κᾶω, ἐκάην.

κρύπτω (ΚΡΥΒω), ἐκρύβην.  
 λέγω, ἐλέγην.  
 λέπω, ἐλέπην.  
 μαίνομαι (ΜΑΝω), ἐμάνην.  
 μιγνύμι (ΜΙΓω), ἐμίγην.  
 οἶγω, compound ἡνοίγην from  
 ἀνοίγω.  
 ὀρύσσω (ΟΡΥΓω), ὠρύγην.  
 πάλλω (ΠΑΔω), ἐπάλην.  
 παίρω, ἐπάρην.  
 πτήγνυμι (ΠΑΓω), ἐπάγην.  
 πλέκω, ἐπλέκην.  
 πλήσσω (ΠΛΑΓω, ΠΛΗΓω),  
 ἐπλήγην, in compos. ἐπλά-  
 γην.  
 πνίγω, ἐπνίγην.  
 ῥέω (ΡΥω), ἐῤῥόην.  
 ῥήγνυμι (ΡΑΓω), ἐῤῥάγην.  
 ῥίπτω (ΡΙΦω), ἐῤῥίφην.  
 σήπω (ΣΑΠω), ἐσάπην.  
 σκάπτω (ΣΚΑΦω), ἐσκάφην.  
 σπείρω, ἐσπάρην.  
 στίβω ἐστίβην.

στέλλω (ΣΤΕΛω), ἐστάλην.  
 στερέω (ΣΤΕΡω), ἐστέρην.  
 σύρω, ἐσύρην.  
 σφάλλω (ΣΦΑΔω), ἐσφάλην.  
 σφάσσω (ΣΦΑΓω), ἐσφάγην.  
 τέμνω and τέμω, ἐτάμην.  
 τέρπω, ἐτάρπην.  
 τέρσομαι, ἐτέρσην.  
 τήκω (ΤΑΚω), ἐτάκην.  
 τιμάω (ΤΜΑΓω), ἐτιμάγην.  
 τρέπω, ἐτράπην.  
 τρέφω, ἐτρέφην.  
 τριβώ, ἐτριβήν.  
 τύπτω (ΤΥΠω), ἐτύπην.  
 τύφω (Φύφω), ἐτύφην.  
 φαίνω (ΦΑΝω), ἐφάνην.  
 φθείρω, ἐφθάρην.  
 φλέγω, ἐφλέγην.  
 φράσσω (ΦΡΑΓω), ἐφράγην.  
 φρύγω, ἐφρύγην.  
 φύω, ἐφύην.  
 χαίρω (ΧΑΡω), ἐχάρην.  
 ψύχω (ΨΥΓω), ἐψύγην.

For the changes of the root see § 96.

#### FIRST AND SECOND FUTURE PASSIVE.

§ 111. 1. To form the first future passive, drop *θην* of the first aorist pass., annex *θησομαι*, and reject the augment. E. g.

τύπτω ἐτύφθην 1 fut. pass. τυφθήσομαι.

2. To form the second future passive, drop *ην* of the second aorist pass., annex *ησομαι*, and reject the augment. E. g.

τύπτω ἐτύπην 2 fut. pass. τυπήσομαι.

#### THIRD FUTURE PASSIVE.

§ 112. To form the third future passive, drop *σαι* of the 2 person sing. perf. pass. and annex *σομαι*. E. g.

τύπτω τέτυμαι τέτυσαι 3 fut. τετύσομαι  
 βάλλω βέβλημαι βέβλησαι “ βεβλήσομαι  
 μιμνήσκω μέμνημαι μέμνησαι “ μεμνήσομαι.

NOTE. *Liquid verbs* and verbs beginning with a vowel have no third future passive.

#### PRESENT, IMPERFECT, PERFECT, AND PLUPERFECT MIDDLE.

§ 113. The present, imperfect, perfect, and pluperfect middle, are the same as in the passive.

#### FIRST AND SECOND FUTURE MIDDLE.

§ 114. 1. To form the first future middle, drop  $\omega$  of the first future act. and annex  $\sigma\mu\alpha\iota$ . E. g.

τύπτω τύψω 1 fut. mid. τύσομαι.

2. To form the second future middle, drop  $\omega$  of the second future act. and annex  $\sigma\mu\alpha\iota$ . E. g.

τέμω τεμέω 2 fut. mid. τεμέσμαι contr. τεμοῦμαι  
 στέλλω στελέω “ στελέσμαι “ στελοῦμαι  
 μαινώ μianέω “ μianέσμαι “ μianοῦμαι.

NOTE 1. When the first future act. ends (§ 102. NOTE 1 and 3) in  $\tilde{\omega}$  (circumflexed), the first future mid. takes  $\sigma\delta\mu\alpha\iota$ ; as κομίζω, κομιῶ, κομοῦμαι declined like φιλοῦμαι. καλέω, καλῶ, καλοῦμαι. So τύπτω, τύψω Doric τυψῶ, τυψοῦμαι. The Attic dialect sometimes makes use of the Doric 1 fut. mid.

NOTE 2. The 2 fut. mid. is found chiefly in *liquid verbs*. The following *mute* and *pure verbs* are the only ones that have a 2 fut. mid.: ἔξομαι (ΕΞΩ) ἔδοῦμαι, μανθάνω (ΜΑΘΩ) μαθοῦμαι Dor. μαθεῦμαι, μάχομαι μαχοῦμαι, πίνω (ΠΙΩ) πιῶμαι, τίκτω (ΤΕΚΩ) τεκοῦμαι, πίπτω (ΠΕΣΩ) πεσοῦμαι. Πесоῦμαι often passes for a Doric 1 fut. mid.

#### FIRST AND SECOND AORIST MIDDLE.

§ 115. 1. To form the first aorist middle, drop  $\alpha$  of the first aorist act. and annex  $\sigma\mu\eta\nu$ . E. g.

τύπτω ἔτυψα 1 aor. mid. ἔτυψάμην  
 στέλλω ἔστειλα “ ἔστειλάμην.



§ 2. To form the second aorist middle, drop *ον* of the second aorist act. and annex *ομην*. E. g.

ἄγω ἡγαγον 2 aor. mid. ἡγαγόμην  
λαμβάνω ἔλαβον “ ἐλάβόμην.

## CONTRACT VERBS.

§ 116. Pure verbs in *αω*, *εω*, and *οω*, are contracted by the Attics in the present and imperfect.

NOTE 1. Dissyllabic verbs in *εω* are contracted only when two *ε* come together; as *πλέω*, *πλέεις* *πλεῖς*, *πλέει* *πλεῖ*, *πλέομεν*, *πλέετε* *πλεῖτε*, *πλέουσι*.—Yet *δέω* *bind*, has *δέουσι* *δοῦσι*, part. *δέων* *δῶν*, *δέον* *δοῦν*, pass. *δέομαι* *δοῦμαι*.

NOTE 2. For the contraction of the verbs *ζάω*, *πεινάω*, *διψάω*, *χράομαι*, *σμάω*, *ψάω*, *κνάω*, see § 23. NOTE 1.

NOTE 3. The moveable *ν* (§ 15. 1) is very seldom appended to the contracted 3 pers. sing. of the imperfect act.

NOTE 4. The Homeric language sometimes changes *εω* into *ειω*; as *θελω* for *θέω*, *πνελω* for *πνέω*, *ὀκνελω* for *ὀκνέω*.

It contracts *έεαι* into *εῖαι*, and *έεο* into *εῖο*; as *μυθέεαι* *μυθεῖαι*, *αἰδέεο* *αἰδεῖο*. Sometimes one of the *ε* is dropped; as *μυθείαι*, *φοβέο*, from *μυθέομαι*, *φοβέομαι*.

It protracts *ᾱ* or *α* contracted, into *αα* or *αα*, and *ω* into *οω* or *ωω* or *ωο*; as *πεδάω* *πεδῶ* Hom. *πεδῶ*, *πεδάεις* *πεδᾶς* Hom. *πεδάας*, *ἀγοράεσθε* *ἀγορᾶσθε* Hom. *ἀγοράασθε*, *γελᾶουσι* *γελῶσι* Hom. *γελῶσι*, *ἡβάω* part. *ἡβάουσα* *ἡβῶσα* Hom. *ἡβῶσα*, *ἡβάοιμι* *ἡβῶμι* Hom. *ἡβῶιμι*. Verbs in *οω* sometimes follow the analogy of verbs in *αω*; as *δηϊόω* imperf. *δηϊόοντο* *δηϊοῦντο* Hom. *δηϊόωντο* (as if from *δηϊάω*).

In some instances it changes *αω* into *ωω*; as *ζάω* from *ζάω* *live*.

NOTE 5. The Ionians very often change *αω* into *εω*; as *χρέομαι* for *χράομαι*, *φοιτέω* for *φοιτάω*. They often change *αο* into *εω*; as *μηχανέωνται* for *μηχανάονται* from *μηχανάομαι*. See also § 84. NOTE 3.

NOTE 6. Some critics suppose that the contracted ending of the infinitive act. of verbs in *αω* comes from *αεν* (§ 89. NOTE); accordingly they write *-ᾱν* not *-ᾶν*, as *τιμᾱν* not *τιμᾶν*. See the paradigms.

## ACTIVE VOICE.

## INDICATIVE MOOD.

## Present.

<i>I honor</i>	<i>I love</i>	<i>I manifest</i>
<i>S.</i> τιμάω	<i>S.</i> φιλέω	<i>S.</i> δηλώω
τιμῶ	φιλῶ	δηλῶ
τιμάεις	φιλέεις	δηλόεις
τιμᾷς	φιλεῖς	δηλοῖς
τιμάει	φιλέει	δηλόει
τιμᾷ	φιλεῖ	δηλοῖ
<i>P.</i> τιμάομεν	<i>P.</i> φιλόομεν	<i>P.</i> δηλόομεν
τιμῶμεν	φιλοῦμεν	δηλοῦμεν
τιμάετε	φιλέετε	δηλόετε
τιμᾶτε	φιλεῖτε	δηλοῦτε
τιμάουσι (ν)	φιλέουσι (ν)	δηλόουσι (ν)
τιμῶσι (ν)	φιλοῦσι (ν)	δηλοῦσι (ν)
<i>D.</i> τιμάομεν	<i>D.</i> φιλόομεν	<i>D.</i> δηλόομεν
τιμῶμεν	φιλοῦμεν	δηλοῦμεν
τιμάετον	φιλέετον	δηλόετον
τιμᾶτον	φιλεῖτον	δηλοῦτον
τιμάετον	φιλέετον	δηλόετον
τιμᾶτον	φιλεῖτον	δηλοῦτον

## Imperfect.

<i>S.</i> ἐτίμαον	<i>S.</i> ἐφίλεον	<i>S.</i> ἐδήλοον
ἐτίμων	ἐφίλουν	ἐδήλουν
ἐτίμαες	ἐφίλεες	ἐδήλοες
ἐτίμας	ἐφίλεις	ἐδήλους
ἐτίμαε	ἐφίλεε	ἐδήλοε
ἐτίμα	ἐφίλει	ἐδήλου
<i>P.</i> ἐτιμάομεν	<i>P.</i> ἐφιλέομεν	<i>P.</i> ἐδηλόομεν
ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
ἐτιμάετε	ἐφιλέετε	ἐδηλόετε
ἐτιμᾶτε	ἐφιλεῖτε	ἐδηλοῦτε
ἐτίμαον	ἐφίλεον	ἐδήλοον
ἐτίμων	ἐφίλουν	ἐδήλουν
<i>D.</i> ἐτιμάομεν	<i>D.</i> ἐφιλέομεν	<i>D.</i> ἐδηλόομεν
ἐτιμῶμεν	ἐφιλοῦμεν	ἐδηλοῦμεν
ἐτιμάετον	ἐφιλέετον	ἐδηλόετον
ἐτιμᾶτον	ἐφιλεῖτον	ἐδηλοῦτον
ἐτιμάετην	ἐφιλέετην	ἐδηλόετην
ἐτιμάτην	ἐφιλεῖτην	ἐδηλούτην

## SUBJUNCTIVE MOOD.

<b>S.</b> τιμάω τιμῶ τιμάης τιμῆς τιμάη τιμῇ	<b>S.</b> φιλέω φιλῶ φιλέης φιλέης φιλέη φιλή	<b>S.</b> δηλόω δηλῶ δηλόης δηλοῖς δηλόη δηλοῖ
<b>P.</b> τιμάωμεν τιμῶμεν τιμάητε τιμᾶτε τιμάωσι (ν) τιμῶσι (ν)	<b>P.</b> φιλέωμεν φιλῶμεν φιλέητε φιλήτε φιλέωσι (ν) φιλῶσι (ν)	<b>P.</b> δηλόωμεν δηλῶμεν δηλόητε δηλώτε δηλόωσι (ν) δηλῶσι (ν)
<b>D.</b> τιμάωμεν τιμῶμεν τιμάητον τιμᾶτον τιμάητον τιμᾶτον	<b>D.</b> φιλέωμεν φιλῶμεν φιλέητον φιλήτον φιλέητον φιλήτον	<b>D.</b> δηλόωμεν δηλῶμεν δηλόητον δηλώτον δηλόητον δηλώτον

## OPTATIVE MOOD.

<b>S.</b> τιμάοιμι τιμῶμι τιμάοις τιμῶς τιμάοι τιμῶ	<b>S.</b> φιλέοιμι φιλοῖμι φιλέοις φιλοῖς φιλέοι φιλοῖ	<b>S.</b> δηλόοιμι δηλοῖμι δηλόοις δηλοῖς δηλόοι δηλοῖ
<b>P.</b> τιμάοιμεν τιμῶμεν τιμάοιτε τιμῶτε τιμάοιεν τιμῶεν	<b>P.</b> φιλέοιμεν φιλοῖμεν φιλέοιτε φιλοῖτε φιλέοιεν φιλοῖεν	<b>P.</b> δηλόοιμεν δηλοῖμεν δηλόοιτε δηλοῖτε δηλόοιεν δηλοῖεν
<b>D.</b> τιμάοιμεν τιμῶμεν τιμάοιτον τιμῶτον τιμαοίτην τιμῶτην	<b>D.</b> φιλέοιμεν φιλοῖμεν φιλέοιτον φιλοῖτον φιλεοίτην φιλοίτην	<b>D.</b> δηλόοιμεν δηλοῖμεν δηλόοιτον δηλοῖτον δηλοοίτην δηλοίτην

Or thus (§ 87. NOTE 2).

τιμῶην, ὥης, ὥη      φιλοῖην, οἶης, οἶη      δηλοῖην, οἶης, οἶη  
 ὥημεν, ὥητε, ὥησαν      οἶημεν, οἶητε, οἶησαν      οἶημεν, οἶητε, οἶησαν  
 ὥημεν, ὥητον, ὥήτην      οἶημεν, οἶητον, οἶήτην      οἶημεν, οἶητον, οἶήτην



## IMPERATIVE MOOD.

<b>S.</b> τιμαε	<b>S.</b> φιλεε	<b>S.</b> δηλοε
τιμα	φιλει	δηλον
τιμαέτω	φιλεέτω	δηλοέτω
τιμάτω	φιλείτω	δηλούτω
<b>P.</b> τιμάετε	<b>P.</b> φιλέετε	<b>P.</b> δηλόετε
τιμᾶτε	φιλείτε	δηλοῦτε
τιμαέτωσαν οἱ	φιλεέτωσαν οἱ	δηλοέτωσαν οἱ
τιμαόντων	φιλεόντων	δηλοόντων
τιμάτωσαν οἱ	φιλείτωσαν οἱ	δηλούτωσαν οἱ
τιμώντων	φιλούντων	δηλούντων
<b>D.</b> τιμάετον	<b>D.</b> φιλέετον	<b>D.</b> δηλόετον
τιμᾶτον	φιλείτον	δηλούτον
τιμαέτων	φιλεέτων	δηλοέτων
τιμάτων	φιλείτων	δηλούτων

## INFINITIVE MOOD.

τιμάειν	φιλέειν	δηλόειν
τιμᾶν	φιλεῖν	δηλοῦν

## PARTICIPLE.

τιμάων, ἄουσα, ἄον	φιλέων, ἔουσα, ἔον	δηλόων, ὀουσα, ὀον
τιμῶν, ὄσα, ὤν	φιλῶν, οὔσα, οὖν	δηλῶν, οὔσα, οὖν
gen. ἄοντος, ὤντος	gen. ἔοντος, οὖντος	gen. ὀοντος, οὖντος

## PASSIVE VOICE.

## INDICATIVE MOOD.—Present.

<b>S.</b> τιμάομαι	<b>S.</b> φιλέομαι	<b>S.</b> δηλόομαι
τιμῶμαι	φιλοῦμαι	δηλοῦμαι
τιμάῃ	φιλέῃ οἱ -ει	δηλόῃ
τιμᾷ	φιλεῖ οἱ -εῖ	δηλοῖ
τιμάεται	φιλέεται	δηλόεται
τιμᾶται	φιλεῖται	δηλοῦται
<b>P.</b> τιμάομεθα	<b>P.</b> φιλέομεθα	<b>P.</b> δηλόομεθα
τιμώμεθα	φιλούμεθα	δηλούμεθα
τιμάεσθε	φιλέεσθε	δηλόεσθε
τιμᾶσθε	φιλεῖσθε	δηλοῦσθε
τιμάονται	φιλέονται	δηλόονται
τιμῶνται	φιλοῦνται	δηλοῦνται
<b>D.</b> τιμάομεθον	<b>D.</b> φιλέομεθον	<b>D.</b> δηλόομεθον
τιμώμεθον	φιλούμεθον	δηλούμεθον
τιμάεσθον	φιλέεσθον	δηλόεσθον
τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
τιμάεσθον	φιλέεσθον	δηλόεσθον
τιμᾶσθον	φιλεῖσθον	δηλοῦσθον

## Imperfect.

*S.* ἐτιμαόμην  
ἐτιμώμην  
ἐτιμάου  
ἐτιμῶ  
ἐτιμάετο  
ἐτιμᾶτο

*P.* ἐτιμαόμεθα  
ἐτιμώμεθα  
ἐτιμάεσθε  
ἐτιμᾶσθε  
ἐτιμάοντο  
ἐτιμῶντο

*D.* ἐτιμαόμεθον  
ἐτιμώμεθον  
ἐτιμάεσθον  
ἐτιμᾶσθον  
ἐτιμαέσθην  
ἐτιμάσθην

*S.* ἐφιλεόμην  
ἐφιλούμην  
ἐφιλέου  
ἐφιλοῦ  
ἐφιλέετο  
ἐφιλεῖτο

*P.* ἐφιλεόμεθα  
ἐφιλούμεθα  
ἐφιλέεσθε  
ἐφιλεῖσθε  
ἐφιλέοντο  
ἐφιλοῦντο

*D.* ἐφιλεόμεθον  
ἐφιλούμεθον  
ἐφιλέεσθον  
ἐφιλεῖσθον  
ἐφιλεέσθην  
ἐφιλείσθην

*S.* ἐδηλοόμην  
ἐδηλούμην  
ἐδηλόου  
ἐδηλοῦ  
ἐδηλόετο  
ἐδηλοῦτο

*P.* ἐδηλοόμεθα  
ἐδηλούμεθα  
ἐδηλόεσθε  
ἐδηλοῦσθε  
ἐδηλόοντο  
ἐδηλοῦντο

*D.* ἐδηλοόμεθον  
ἐδηλούμεθον  
ἐδηλόεσθον  
ἐδηλοῦσθον  
ἐδηλοέσθην  
ἐδηλοῦσθην

## SUBJUNCTIVE MOOD.

*S.* τιμάωμαι  
τιμῶμαι  
τιμάῃ  
τιμᾷ  
τιμάηται  
τιμᾶται

*P.* τιμαόμεθα  
τιμώμεθα  
τιμάησθε  
τιμᾶσθε  
τιμάωνται  
τιμῶνται

*D.* τιμαώμεθον  
τιμώμεθον  
τιμάησθον  
τιμᾶσθον  
τιμάησθον  
τιμᾶσθον

*S.* φιλέωμαι  
φιλῶμαι  
φιλέῃ  
φιλεῖ  
φιλέηται  
φιλεῖται

*P.* φιλεώμεθα  
φιλώμεθα  
φιλέησθε  
φιλεῖσθε  
φιλέωνται  
φιλῶνται

*D.* φιλεώμεθον  
φιλώμεθον  
φιλέησθον  
φιλεῖσθον  
φιλέησθον  
φιλεῖσθον

*S.* δηλόωμαι  
δηλῶμαι  
δηλόῃ  
δηλοῖ  
δηλόηται  
δηλῶται

*P.* δηλοώμεθα  
δηλώμεθα  
δηλόησθε  
δηλῶσθε  
δηλόωνται  
δηλῶνται

*D.* δηλοώμεθον  
δηλώμεθον  
δηλόησθον  
δηλῶσθον  
δηλόησθον  
δηλῶσθον

## OPTATIVE MOOD.

<i>S.</i> τιμαόμην τιμῶμην τιμάοιο τιμῶο τιμάοιτο τιμῶτο	<i>S.</i> φιλεόμην φιλοίμην φιλέοιο φιλοῖο φιλέοιτο φιλοῖτο	<i>S.</i> δηλοόμην δηλοίμην δηλόοιο δηλοῖο δηλόοιτο δηλοῖτο
<i>P.</i> τιμαοίμεθα τιμῶμεθα τιμάοισθε τιμῶσθε τιμάοιντο τιμῶντο	<i>P.</i> φιλεοίμεθα φιλοίμεθα φιλέοισθε φιλοῖσθε φιλέοιντο φιλοῖντο	<i>P.</i> δηλοοίμεθα δηλοίμεθα δηλόοισθε δηλοῖσθε δηλόοιντο δηλοῖντο
<i>D.</i> τιμαοίμεθον τιμῶμεθον τιμάοισθον τιμῶσθον τιμαοίσθην τιμῶσθην	<i>D.</i> φιλεοίμεθον φιλοίμεθον φιλέοισθον φιλοῖσθον φιλεοίσθην φιλοίσθην	<i>D.</i> δηλοοίμεθον δηλοίμεθον δηλόοισθον δηλοῖσθον δηλοοίσθην δηλοίσθην

## IMPERATIVE MOOD.

<i>S.</i> τιμάου τιμῶ τιμαέσθω τιμάσθω	<i>S.</i> φιλέου φιλοῦ φιλεέσθω φιλείσθω	<i>S.</i> δηλόου δηλοῦ δηλοέσθω δηλούσθω
<i>P.</i> τιμάεσθε τιμᾶσθε τιμαέσθωσαν or τιμαέσθων τιμάσθωσαν or τιμάσθων	<i>P.</i> φιλέεσθε φιλεῖσθε φιλεέσθωσαν or φιλεέσθων φιλείσθωσαν or φιλείσθων	<i>P.</i> δηλόεσθε δηλοῦσθε δηλοέσθωσαν or δηλοέσθων δηλούσθωσαν or δηλούσθων
<i>D.</i> τιμάεσθον τιμᾶσθον τιμαέσθων τιμάσθων	<i>D.</i> φιλέεσθον φιλεῖσθον φιλεέσθων φιλείσθων	<i>D.</i> δηλόεσθον δηλοῦσθον δηλοέσθων δηλούσθων

## INFINITIVE MOOD.

τιμάεσθαι τιμᾶσθαι	φιλέεσθαι φιλεῖσθαι	δηλόεσθαι δηλοῦσθαι
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## PARTICIPLE.

τιμάμενος, η, ον τιμῶμενος, η, ον	φιλέμενος, η, ον φιλούμενος, η, ον	δηλούμενος, η, ον δηλούμενος, η, ον
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VERBS IN *MI*.

§ 117. 1. Some verbs in *αω, εω, οω, υω*, form their *present, imperfect, and second aorist* active and middle, by dropping *ω* and annexing the terminations (§ 84.) *without* the connecting vowels (§ 85.).

NOTE 1. All verbs in *μ* may be declined like verbs in *ω*; as *τιθέω, τιθέεις, fut. τιθήσω*.

2. The radical vowel (*α, ε, ο, υ*) is lengthened in the *singular* of the *INDICATIVE ACTIVE*: *α* and *ε* become *η*, and *ο* becomes *ω*. The present indic. act. takes the terminations *μι, ς, σι, &c.* E. g.

ιστάω gives ἰστημι, ἰστης, ἰστησι, ἰστην  
 τιθέω “ τιθημι, τιθης, τιθησι, ἔθην  
 δίδωω “ δίδωμι, δίδως, δίδωσι, ἔδων  
 δεικνύω “ δεικνύμι, δεικνῦς, δεικνῦσι.

The termination *νσι* of the 3 pers. plur. act. often becomes *ᾱσι*; as *τιθέᾱσι, δίδῶᾱσι, δεικνύᾱσι*, for *τιθεῖσι, διδοῦσι, δεικνῦσι*, (that is *τιθένσι, διδόνσι, δεικνύνσι*, § 12. 4).

The *INDICATIVE PASSIVE* and *MIDDLE* generally retains the short vowel of the root. In the 2 pers. sing. it takes *σαι, σο*; as *ἰσθασαι, δίδοσαι, τιθесαι, ἔθεσο*. The *σ* is often dropped, and *αι, ει, ο, εο*, are generally contracted; as *ἰσθασαι ἰσθαι* contr. *ἰστα*, *τιθесαι τιθεαι* contr. *τιθη*. The old writers (Homer, Hesiod, Herodotus) generally use the uncontracted form.

NOTE 2. The Doric uses *τι* and *ντι* for *σι* and *νσι* (§ 84. NOTE 3); as *δίδωτι, τιθητι, φατί, τιθέντι, ἰσιάντι, ἰσάντι*, for *δίδωσι, τιθησι, φησί, τιθεῖσι, ἰσιᾶσι, ἰσᾶσι*.

The Homeric dialect often attaches *σκον, σκες, σκε, &c.* *σκόμην, σκεο, σκετο &c.* (§ 85. NOTE 5) to the root of the verb; as *τιθεσκον = ἐτιθην, δόσκον = ἔδων, στάσκον = ἔστην*. It often drops *σα* in the 3 pers. plur. of the imperfect and 2 aorist act., and shortens the preceding vowel; as *ἔτιθεν* for *ἐτιθεσαν*, *ἔσταν* for *ἔστησαν*, *ἔδον* for *ἔδοσαν*, *ἔδυν* for *ἔδυσαν*. See also § 84. NOTE 3.

The Ionians often use *αται, ατο*, for *νται, ντο* (§ 84. NOTE 3); as *τιθέαται = τιθενται, ἰδεικνύατο = ἔδεικνυτο, ἰσιέαται* (for *ἰσιάαται*, § 116. NOTE 5) = *ἰστιανται*.



3. The SUBJUNCTIVE takes the connecting vowels and is contracted: *αη* becomes *η*. E. g.

*ιστάω, ιστάης, ιστάη* contr. *ιστῶ, ιστῆς, ιστῇ*  
*τιθέω, τιθέης, τιθέη* “ *τιθῶ, τιθῆς, τιθῇ*  
*διδόω, διδόης, διδόη* “ *διδῶ, διδῶς, διδῷ.*

So subjunctive pass. and mid. *ιστάωμαι, ιστάη, ιστάηται*, contr. *ιστῶμαι, ιστῇ, ιστῇται*. The subjunctive of verbs in *ῥμι* is generally like that of *τύπτω*; e. g. *δεικνῦμι* subj. *δεικνύω, δεικνύης, pass. δεικνύομαι, δεικνύη.*

NOTE 3. In some instances the subjunctive of verbs in *ῥμι* rejects the connecting vowel; as subj. *ἀποκτείννυμεν* = *ἀποκτείννῳμεν, διασκεδάννυσι* = *διασκεδαννύη, διασκεδάννυται* = *διασκεδαννύηται*. Such forms are very rare, and may be easily mistaken for indicatives.

NOTE 4. The Homeric dialect often uses the uncontracted subj.; as *θέω, θέης*, also *θεῖω, θεῖης* (§ 116. NOTE 4). It changes *αω* into *εω* (§ 116. NOTE 5); as *στέω, στέης*, also *στεῖω, στεῖης* (§ 116. NOTE 4). The syllables *εη, εη*, are sometimes changed also into *ηη, ηη*; as *σιτήης, θήης*, for *σιτῆς, θῆς*.—It shortens the connecting vowel (§ 86. NOTE 2); as *θελομεν, στελετε*, = *θέλωμεν, στέητε*, = *θῶμεν, σιῆτε*.—In the 3 pers. sing. it uses *σι* (ibid.); as *δῶσι* = *δῶ*.—Verbs in *ωμι* change the radical vowel *ο* into *ω*; as *δῶω* for *δῶ* (contracted from *δῶω*), *δῶης* (*δῶης*) for *δῶς*, *δῶωμεν* or *δῶομεν* for *δῶμεν*, *δῶωσι* for *δῶσι* (*δῶωσι*).

4. The OPTATIVE ACTIVE annexes to the root of the verb the terminations *ην, ης, η*, plur. *ῃμεν, ῃτε, ῃσαν*, dual *ῃτον, ῃτην*, preceded by an *ι* (§ 87. NOTE 2); as *ἵστα-λην, τιθε-λην, διδο-λην*.

The OPTATIVE PASSIVE and MIDDLE annexes *μην, ο, το*, &c. (§ 87.) likewise preceded by an *ι*; as *ἵστα-λμην, τιθε-λμην, διδο-λμην*.

The optative of verbs in *ῥμι* is generally like that of *τύπτω*; as *δεικνῦμι* optat. *δεικνύοιμι, δεικνύοις*, pass. *δεικνυόμην, δεικνύοιο*, &c.

NOTE 5. In some instances the optative of verbs in *ῥμι* is formed by annexing *ην, ης, η*, &c. preceded by an *ι*; as pres. *δαινῦτο, πηγνῦτο*, incorrectly *δαινῦτο* or *δαινυτο, πηγνῦτο* or *πηγνυτο*. 2 aor. *δύλην, φύλην*, incorrectly *δύην, φύην*, from *ΔΥΜΙ, ΦΥΜΙ*.—The verb *φθίω* has 2 aor. mid. optat. *φθιμην, φθιο, φθιτο* (that is *φθιμην, φθιο, φθιτο*), as if from *ΦΘΙΜΙ*.

NOTE 6. The plural and dual of the optative act. often drops *η*; in which case the ending *ησαν* becomes *εν*; as *ισταῖμεν, ισταῖτε, ισταῖεν*, for *ισταίμεν, &c.*; *τιθεῖμεν, τιθεῖτε, τιθεῖεν*, for *τιθείμεν, &c.*; *δύμεν, δύτε, δύεν*, (incorrectly *δῦμεν, &c.*, § 117. NOTE 5) for *δύημεν, δύητε, &c.*

NOTE 7. The endings *οίην, οίης, οίη, &c.* are sometimes changed into *ώην, ώης, ώη, &c.*; as *βιώην, άλώην, δώην*, for *βίοίην, άλοίην, δοίην*, from *ΒΙΩΜΙ, ΑΛΩΜΙ, ΔΙΩΜΙ*.

5. The IMPERATIVE ACTIVE takes *θι, τω, &c.* (§ 88. 1); as *ισταθι, τιθετι* (for *τιθεθι*, § 14. NOTE 4), *διδοθι*. The IMPERATIVE PASSIVE and MIDDLE takes *σο* or *ο, σθω, &c.* as *τιθεσο* *τιθεο* contr. *τιθου, πρλασο* *πρλαο* contr. *πρλω*.

The 2 pers. of the imperative act. sometimes drops the *θι* and lengthens the radical vowel; as *ιστη, πῖμπρη, πῖμπλη, δεικνῦ*, for *ισταθι, πῖμπραθι, &c.*

6. The INFINITIVE ACTIVE annexes *ναι* (see § 89.) to the root; as *τιθέ-ναι, διδό-ναι, ιστά-ναι*. The INFINITIVE PASS. and MID. annexes *σθαι*; as *τιθε-σθαι, δό-σθαι, δεικνυ-σθαι*

NOTE 8. The Homeric dialect sometimes lengthens the radical vowel before *μεναι, μεν* (= *ναι*), as *διδούναι, τιθήμεναι* (§ 89.), *ζευγνύμεν* (ibid.), *φιλήμεναι* from *ΦΙΛΗΜΙ* = *φιλέω*, *γοήμεναι* from *ΓΟΗΜΙ* = *γοάω*, *φορῶναι* from *ΦΟΡΗΜΙ* = *φορέω*.

7. The root of the PARTICIPLE ACTIVE is formed by annexing *ντ* (§ 90.) to the root of the verb; as *ιστά-ντ ιστάς* (§ 36. 1), gen. *ιστάντος*. *τιθέ-ντ τιθείς* (ibid.), gen. *τιθέντος*. *διδό-ντ διδούς* (ibid.), gen. *διδόντος*. *δεικνύ-ντ δεικνύς* (ibid.), gen. *δεικνύντος*. The PARTICIPLE PASS. and MID. attaches *μενός, η, ον*, to the root; as *τιθέ-μενος*.

8. The SECOND AORIST ACTIVE generally lengthens the radical vowel in the *indicative, imperative, and infinitive*: *α* and *ε* become *η*, and *ο* becomes *ω*. E. g. *βίβημι, 2 aor. έβην, ης, η, ημεν, ητε, ησαν*, imperat. *βῆθι, ήτω, ήτε, ήτωσαν*, infinit. *βῆναι*. *ΓΝΩΜΙ, 2 aor. έγνων, ως, ω, ωμεν, ωτε, ωσαν*, imperat. *γνώθι, ότω, &c.* infinit. *γνώναι*. It is observed that *α* is not changed into *η* when it is preceded by *ο* (§ 95.); as *ΑΡΗΜΙ, 2 aor. έδρᾶν, ᾶς, ᾶ, ᾶμεν, ᾶτε, ᾶσαν*, imperat. *δρᾶθι, ᾶτω, &c.* infinit. *δρᾶναι*.

NOTE 9. *Κτείνω* (*KTHMI*) and *οὐτάω* (*OYTHMI*) retain the short vowel in the 2 aorist; thus *ἐκτιᾶν*, ᾶς, ᾶ, ᾶμεν, &c. infin. *κτιάναι*. *οὐτᾶν*, ᾶς, ᾶ, &c.—*Λίδωμι* and *τίθημι* lengthen it only in the sing. of the indic. and imperat. and in the infinitive.

NOTE 10. The 2 person of the imperative of the 2 aor. act. in a few instances takes *ς* instead of *θι*; as *θές*, *δός*, *σχές* (from *ΣΧΗΜΙ*), *φρές* (from *ΦΡΗΜΙ*).

The imperatives *σιῇθι* and *βῆθι* in composition often drop *θι* and change *η* into *ᾱ*; as *ἀνάσιτᾱ* for *ἀνάστιθι*, *κατάβᾱ* for *κατάβηθι*. § 117. 5.

NOTE 11. The 2 aor. infin. *θεῖναι*, *δοῦναι*, and *εἶναι* (from *ἵημι*) are the only ones that lengthen *ε* and *ο* into *ει* and *ου*, respectively.

NOTE 12. *Πίνω* (*ΠΙΜΙ*) has 2 aor. imperat. *πῖθι*. *πλώω* (*ΠΛΩΜΙ*) 2 aor. part. *πλώς* (in compos. *ἐπιπλώς*) gen. *πλῶντος*.—The verb *φθίω* (*ΦΘΙΜΙ*) has 2 aor. mid. *ἐφθίμην*, *ιο*, *ιτο*, &c. opt. *φθίμην*, *φθῖο*, *φθῖτο*, &c. (§ 117. NOTE 5) infin. *φθίσθαι*, part. *φθίμενος*.

NOTE 13. In a few instances the 2 AORIST MIDDLE lengthens the radical vowel in the indic., imperat., infin., and part.; as *βάλλω* (*ΒΑΗΜΙ*) 2 aor. mid. *ἐβλήμην*, imperat. *βλήσο*, infin. *βλήσθαι*, part. *βλήμενος*. Such forms belong to the old or Homeric language.

NOTE 14. ACCENT. The accent of the *subjunctive* and *optative pass.* and *mid.* is generally thrown as far back as possible; e. g. subj. *δύνομαι*, *δύνῃ*, *δύνηται*, *κρέμωμαι*, *κρέμῃ*, *κρέμηται*, optat. *δυναίμην*, *δύναιο*, *δύναιτο*, *κρεμαίμην*, *κρέμαιο*, *κρέμαιτο*.—*Ἰσταμαι* has always subj. *ιστῶμαι*, *ῆ*, *ῆται*, &c. optat. *ισταίμην*, *ισταιο* and *ισταῖο*, &c. *Λίδωμαι* sometimes throws the accent back on the antepenult in the subj. and opt.; as *δίδωμαι* for *διδῶμαι*.

See the paradigms.



## ACTIVE VOICE.

## INDICATIVE MOOD.

## Present.

<i>I place</i>	<i>I put</i>	<i>I give</i>	<i>I show</i>
S. ἵστημι	τίθημι	δίδωμι	δείκνυμι
ἵστης	τίθης	δίδως	δείκνυς
ἵστησι (ν)	τίθησι (ν)	δίδωσι (ν)	δείκνυσι (ν)
P. ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
ἵστατε	τίθετε	δίδοτε	δείκνυτε
ἵσῳσι (ν)	τιθεῖσι (ν) or τιθέασι (ν)	διδούσι (ν) or διδόασι (ν)	δεικνύσι (ν) or δεικνύασι (ν)
D. ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
ἵστατον	τίθετον	δίδοτον	δείκνυτον
ἵστατον	τίθετον	δίδοτον	δείκνυτον

## Imperfect.

S. ἵστην	ἐτίθην	ἐδίδων	ἐδείκνυν
ἵστης	ἐτίθης	ἐδίδως	ἐδείκνυς
ἵστη	ἐτίθη	ἐδίδω	ἐδείκνυ
P. ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
ἵστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν
D. ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
ἵστατον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
ἵστάτην	ἐτιθέτην	ἐδιδότην	ἐδείκνύτην

## Second Aorist.

S. ἕστην	ἕθην	ἕδων	ἕδυν
ἕστης	ἕθης	ἕδως	ἕδυς
ἕστη	ἕθη	ἕδω	ἕδυ
P. ἕστημεν	ἕθεμεν	ἕδομεν	ἕδυμεν
ἕστητε	ἕθετε	ἕδοτε	&c. from ἄγμι,
ἕστησαν	ἕθεσαν	ἕδοσαν	
D. ἕστημεν	ἕθεμεν	ἕδομεν	see § 117. 8.
ἕστητον	ἕθετον	ἕδοτον	
ἕστήτην	ἑθέτην	ἑδότην	



## SUBJUNCTIVE MOOD.

## Present.

<i>S.</i> ἴστω	τιθῶ	διδῶ	δεικνύω
ἴσῃς	τιθῇς	διδῷς	δεικνύης
ἴσῃ	τιθῇ	διδῶ	δεικνύῃ
<i>P.</i> ἴστωμεν	τιθῶμεν	διδῶμεν	δεικνύομεν
ἴσῃτε	τιθῇτε	διδῶτε	&c. like
ἴσῳσι (ν)	τιθῳσι (ν)	διδῳσι (ν)	τύπω,
<i>D.</i> ἴστωμεν	τιθῶμεν	διδῶμεν	see § 117. 3.
ἴσῃτον	τιθῇτον	διδῶτον	
ἴσῃτην	τιθῇτην	διδῶτην	

## Second Aorist.

σῶ declin. like the pres.	θῶ declin. like the pres.	δῶ declin. like the pres.	δύω from δύω, declin. like the pres.
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## OPTATIVE MOOD.

## Present.

<i>S.</i> ἴσταιην	τιθείην	διδόην	δεικνύοιμι
ἴσταιης	τιθείης	διδόης	δεικνύοις
ἴσταιῃ	τιθείῃ	διδόῃ	δεικνύοι
<i>P.</i> ἴσταιημεν	τιθειημεν	διδόημεν	δεικνύοιμεν
ἴσταιῃτε	τιθειῃτε	διδόῃτε	&c. like
ἴσταιησαν	τιθειησαν	διδόησαν	τύποιμι,
<i>D.</i> ἴσταιημεν	τιθειημεν	διδόημεν	see § 117. 4,
ἴσταιῃτον	τιθειῃτον	διδόῃτον	and NOTE 5.
ἴσταιήτην	τιθειήτην	διδοιήτην	

Or thus (§ 117. NOTE 6).

<i>P.</i> ἴσταῖμεν	τιθεῖμεν	διδοῖμεν
ἴσταῖτε	τιθεῖτε	διδοῖτε
ἴσταῖεν	τιθεῖεν	διδοῖεν
<i>D.</i> ἴσταῖτον	τιθεῖτον	διδοῖτον
ἴσταῖτην	τιθεῖτην	διδοῖτην

## Second Aorist.

σταίην decl. like the pres.	θειην decl. like the pres.	δοίην decl. like the pres.	δύην from ΔΥΜΙ, see § 117. N. 5.
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## IMPERATIVE MOOD.

## Present.

S.	ἴσταθι	τίθετι	δίδοθι	δείκνυθι
	or ἴστη			or δείκνῃ
	ἰστιάτω	τιθέτω	διδότω	δείκνύτω
P.	ἴσταιε	τίθειε	δίδοτε	δείκνυτε
	ἰστιάτωσαν	τιθέτωσαν	διδότωσαν	δείκνύτωσαν
	or ἰστιάωντων	or τιθέντων	or διδόντων	or δείκνύντων
D.	ἴστατον	τίθειτον	δίδοτον	δείκνυτον
	ἰστιάων	τιθέων	διδόων	δείκνύων

## Second Aorist.

S.	σῆθι	θέτι or θές	δόθι or δός	δῦθι
	σῆτω	θέτω	δότω	δύτω
P.	σῆτε	θέτε	δότε	δῦτε
	σῆτωσαν	θέτωσαν	δότωσαν	&c. from
	or σιάντων	or θέντων	or δόντων	ΔΥΜΙ,
D.	σῆτον	θέτον	δότον	§ 117. 8.
	σῆτων	θέτων	δόντων	

## INFINITIVE MOOD.

Pres.	ἰσῆναι	τιθέναι	διδόναι	δείκνυναι
2 Aor.	σιῆναι	θεῖναι	δοῦναι	δύναι from ΔΥΜΙ

## PARTICIPLE.

Pres.	ἰστάς	τιθείς	διδούς	δείκνυς
2 Aor.	σιάς	θείς	δούς	δύς from ΔΥΜΙ

## PASSIVE AND MIDDLE.

## INDICATIVE MOOD.

## Present.

S.	ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	ἴστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
		or τίθῃ		
	ἴσταιται	τιθείται	δίδοται	δείκνυται
P.	ἰσάμεθα	τιθέμεθα	διδόμεθα	δείκνύμεθα
	ἴσασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	ἴστανται	τιθενται	δίδονται	δείκνυνται
D.	ἰσάμεθον	τιθέμεθον	διδόμεθον	δείκνύμεθον
	ἴσασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	ἴσασθον	τίθεσθον	δίδοσθον	δείκνυσθον

## Imperfect.

<b>S.</b> ἰσάμεην	ἐτιθέμεην	ἐδιδόμεην	ἐδεικνύμεην
ἰστασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσσο
οἷ ἰστω	οἷ ἐτίθου	οἷ ἐδίδου	
ἰστατο	ἐτίθειτο	ἐδίδοτο	ἐδείκνυτο
<b>P.</b> ἰσάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
ἰστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
ἰσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο
<b>D.</b> ἰσάμεθον	ἐτιθέμεθον	ἐδιδόμεθον	ἐδεικνύμεθον
ἰστασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
ἰστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδείκνύσθην

## Second Aorist Middle.

ἔσάμεην	ἐθέμεην	ἐδόμεην	ἐδύμεην from
declin.	declin.	declin.	ΔΥΜΙ, decl.
like the	like the	like the	like ἐδει-
imperf.	imperf.	imperf.	κνύμεην.

## SUBJUNCTIVE MOOD.

## Present.

<b>S.</b> ἰσῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
ἰσῇ	τιθῇ	διδῷ	δεικνύῃ
ἰσῇται	τιθῇται	διδῶται	δεικνύῃται
<b>P.</b> ἰσώμεθα	τιθώμεθα	διδώμεθα	&c. like
ἰσῇσθε	τιθῇσθε	διδῷσθε	τύπτωμαι,
ἰσῶνται	τιθῶνται	διδῶνται	see § 117. 3.
<b>D.</b> ἰσώμεθον	τιθώμεθον	διδώμεθον	
ἰσῇσθον	τιθῇσθον	διδῷσθον	
ἰσῇσθον	τιθῇσθον	διδῷσθον	

## Second Aorist Middle.

σῶμαι	θῶμαι	δῶμαι	δύωμαι
like the	like the	like the	from δύω
present	present	present	

## OPTATIVE MOOD.

## Present.

<i>S.</i> ἵσταμαι	τιθέμαι	δίδομαι	δεικνύμαι
ἵσταῖο	τιθεῖο	διδόῖο	δεικνύοιο
ἵσταῖτο	τιθεῖτο	διδόῖτο	δεικνύοιτο
<i>P.</i> ἵσταίμεθα	τιθέμεθα	διδόμεθα	&c. like
ἵσταῖσθε	τιθεῖσθε	διδόῃσθε	τυπτοίμην,
ἵσταίντο	τιθεῖντο	διδόυντο	see § 117. 4.
<i>D.</i> ἵσταίμεθον	τιθέμεθον	διδόμεθον	
ἵσταῖσθον	τιθεῖσθον	διδόῃσθον	
ἵσταίσθην	τιθείσθην	διδόισθην	

## Second Aorist Middle.

σταίμην	θείμην	δοίμην	δύμην
like the	like the	like the	from
present	present	present	ΔΥΜΙ

## IMPERATIVE MOOD.

## Present.

<i>S.</i> ἵστασο	τίθεσο	δίδοσο	δεικνυσσο
or ἵστω	or τίθου	or δίδου	
ἵστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
<i>P.</i> ἵστασθε	τιθεσθε	διδοσθε	δεικνυσθε
ἵστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν
or ἵτάσθων	or τιθέσθων	or διδόσθων	or δεικνύσθων
<i>D.</i> ἵστασθον	τιθεσθον	διδοσθον	δεικνυσθον
ἵτάσθων	τιθέσθων	διδόσθων	δεικνύσθων

## Second Aorist Middle.

στάσο	θέσο or θοῦ	δόσο or δοῦ	δῦσο
like the	like the	like the	from
present	present	present	ΔΥΜΙ

## INFINITIVE MOOD.

Pres.	ἵστασθαι	τίθεσθαι	διδοσθαι	δεικνυσθαι
2 Aor. M.	στάσθαι	θέσθαι	δόσθαι	δύσθαι

## PARTICIPLE.

Pres.	ἱστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
2 Aor. M.	στάμενος	θέμενος	δόμενος	δύμενος



## ANOMALOUS VERBS.

§ 118. 1. Anomalous verbs are those which have, or are supposed to have, *more than one present* (§ 96.).

2. All forms which omit the connecting vowel (§ 85. 1) are anomalous—except the perfect and aorist passive (§ 91. and § 92.).

3. The following catalogue contains nearly all those verbs which generally perplex the learner. The words printed in capitals are either obsolete or imaginary forms. They are printed in capitals, “in order that the eye may not become accustomed, by means of the common letters, to a multitude of unused and merely imaginary forms; and thus rendered less capable of detecting barbarisms at first sight.” See Buttmann’s *L. Gram.* § 114. 2.

## A.

ἀάω *injure*, 1 aor. act. ἄασα  
contracted ἄσα, 1 aor. pass.

ἀάσθην (§ 109. N. 2), 1 aor.  
mid. ἀασάμην.

ἄγαμαι (*ΑΓΗΜΙ*, *ΑΓΑΩ*) *ad-*  
*mire*, imperf. ἡγάμην, 1 aor.  
pass. ἡγάσθην (§ 109. N. 2),  
1 fut. mid. ἀγάσομαι (§ 95.  
N. 1), 1 aor. mid. ἡγασάμην  
(not Attic).

ἀγείρω (§ 96. 18) *collect*, perf.  
ἀγήγερα, ἀγήγεραι (§ 81.  
1), 2 aor. mid. ἡγερόμην  
(epic), infin. ἀγερέσθαι, part.  
ἀγερόμενος for ἀγερόμενος  
(§ 26. 1).

ἀγνῶμι (*ΑΓΩ*, § 96. 9) *break*,  
2 perf. ἔαγα Ionic ἔηγα (§ 80.  
N. 2), 1 fut. ἄξω, 1 aor.  
ἔαξα rarely ἤξα, subj. ἄξω,  
opt. ἄξαιμι, &c., 2 aor.  
pass. ἐάγην (υ - - or υ - -),  
subj. ἄγῶ in compos. κατᾱ-  
γῶ, opt. κατᾱγείην.—Κανά-

ξαις = 1 aor. opt. 2 pers.  
sing. κατάξαις from κατᾱ-  
γνῶμι.

ἄγω *lead*, perf. ἤχα and ἀγήρο-  
χα (originally ἀγίγοχα), 1  
fut. ἄξω, 1 aor. ἤξα, 2 aor.  
ἡγαγον (§ 96. N. 1), perf.  
pass. ἤγμαι, 1 aor. pass.  
ἡχθην.—“*Ἀξείτε* for 1 aor.  
imperat. 2 pers. plur. ἄξαιτε;  
see § 85. N. 2.

ἄλῶ see ἀνδάνω.

αἰέω see αἶρω.

ἄημι (*ΑΕΩ*) *blow*, infin. ἀῆναι  
Hom. ἀήμεναι (§ 117. N.  
8), part. αἶς, pass. ἄημαι.

αἰνέω *praise*, see § 95. N. 2.

αἰρέω *take*, 1 perf. ἤρηκα Ionic  
ἀραιρηκα (§ 81. N.), 1 fut.  
αἰρήσω, 2 aor. εἶλον (from  
ἔαλῶ, § 80. N. 1), subj.  
ἐλῶ, &c. perf. pass. ῥήρημαι  
Ionic ἀραιρημαι, 1 aor. pass.  
ῥέρεθην (§ 95. N. 2), 2 aor.  
mid. εἰλόμην Alexandrian

- εἰλάμην (§ 85. N. 2). The 2 fut. ἐλῶ is not common.—*Γέντο* he seized = 2 aor. mid. 3 pers. sing. ἔλετο, ἔλιτο (§ 92. N.), with the digamma *Φέλιτο*, and finally *γέντο* (like ἦνθον for ἦλθον).  
*ἄρῳ* uncontracted *ἄειρῳ* (§ 96. 18) raise, perf. ἤρκα, 2 fut. ἄρῶ, 1 aor. ἦρα, subj. ἄρῳ, &c. perf. pass. ἤρμαι, aor. pass. ἦρθην, 1 aor. mid. ἠράμην, 2 aor. mid. ἠρόμην.—*Ἄωρτο* = pluperf. pass. 3 pers. sing. ἤερτο or ἦρτο (§ 96. 19).  
*αἰσθάνομαι* (ΑΙΣΘΩ, § 96. 7) perceive, perf. mid. ἤσθημαι (§ 96. 10), fut. mid. αἰσθήσομαι, 2 aor. mid. ἤσθόμην, αἰσθώμαι, &c.  
*ἀκαχίζω* (ΑΧΩ, ΑΚΑΧΩ, § 96. N. 1) trouble, fut. ἀκαχίσσω (§ 96. 10), 1 aor. ἠκάχησα, 2 aor. ἤκαχον, pres. mid. ἄχομαι or ἄχνυμαι (§ 96. 9), perf. mid. ἀκήχεμαι and ἀκάχημαι (from ἀχέω, whence part. ἀχέων: for the augment see § 81. N.).—*Ἀκηχέδαται* = perf. mid. 3 pers. plur. ἀκάχηνται or ἀκήχενται.  
*ἀκαχυμένος* sharpened, pointed, pres. pass. part. from ΑΚΩ (§ 81. N.).  
*ἀκοῦω* (ΑΚΩ, whence ἀκοή) hear, 2 perf. ἀκήκοα, (§ 81.) 1 perf. ἤκουκα (Doric ἄκουκα), aor. ἤκουσα, fut. ἀκούσομαι, perf. pass. ἤκουσμαι (§ 107. N. 1), aor. pass. ἠκούσθην.  
*ἀλάομαι* wander, rove, perf. pass. ἀλάλημαι (§ 81. N.) synonym. with the present.  
*ἀλδήσκω* (ΑΛΔΕΩ, ΑΛΔΩ, § 96. 10 and 8) grow, fut. ἀλδήσω.  
*ἀλέξω* (ΑΛΕΚΩ, § 96. 15) ward off, fut. ἀλεξήσω (§ 96. 10), 2 aor. ἤλαλκον (from ΑΛΑΛΕΚΩ syncop. ΑΛΑΛΑΚΩ, § 96. N. 1), aor. mid. ἤλεξάμην.  
*ἀλέομαι* and ἀλεύομαι shun, avoid, 1 aor. mid. ἤλεάμην (§ 104. N. 1) and ἤλευάμην.  
*ἀλέεις* see εἰλλω.  
*ἄλισκομαι* (ΑΛΩ, ἄλώω, § 96. 8 and 10) am captured, perf. ἤλωκα and ἐάλωκα (§ 80. N. 2), 2 aor. (from ΑΛΩΜΙ) ἤλων and ἐάλων, subj. ἄλῳ, opt. ἄλοισιν and ἄλῳσιν (§ 117. N. 7), infin. ἄλῶναι, part. ἄλούς.  
*ἀλιταίνω* (ΑΛΙΤΩ, § 96. 7) sin against, fut. ἀλιτήτω (§ 96. 10), 2 aor. ἤλιτον.  
*ἄλλομαι* (§ 96. 6) leap, 2 fut. ἄλοῦμαι, 1 aor. ἤλάμην, ἄλωμαι, &c. 2 aor. ἤλόμην.—Forms without the connecting vowel are 2 aor. 2 and 3 pers. sing. ἄλσο, ἄλτο, part. ἄλμενος, = ἦλον, ἦλετο, ἄλόμενος; see § 92. N.  
*ἄλώω* see ἄλισκομαι and ἀναλίσκω.  
*ἀλύσκω* (§ 96. 14) shun, fut. ἀλύξω, aor. ἤλυξα.  
*ἀλφαινώ* and ἀλφάνω (ΑΛΦΩ, § 96. 7) procure, 2 aor. ἤλφον, opt. ἄλφοιμι, &c.  
*ἀμαρτάνω* (ΑΜΑΡΤΩ, § 96.

- 7) *err, sin, miss*, 1 perf. *ῥμάρτηκα* (§ 96. 10), 1 aor. *ῥμάρτησα*, 2 aor. *ῥμαρτον* (Homer has *ῥμβροτον*, § 96. 19, and § 26. N.) perf. pass. *ῥμάρτημαι*, aor. pass. *ῥμαρτήθην*, fut. mid. *ἄμαρτήσομαι*.
- ἀμβλίσκω miscarry*, fut. *ἀμβλώσω* from *ἀμβλῶ*.
- ἀμπέχω* (*ἀμφι ἔχω*, § 14.3) *wrap around*, imperf. *ἀμπεῖχον*, 2 aor. *ἤμπισχον* (§ 82. N. 1), pres. pass. *ἀμπέχομαι* and *ἀμπισχνέομαι*.
- ἀμπλακίσκω* and *ἀμβλακίσκω* (*ΑΜΠΛΑΚΩ*, § 96.8) *miss*, fut. *ἀμπλακίσω* (§ 96. 10), 2 aor. *ἤμπλακον* and *ἤπλακον*, infin. *ἀπλακεῖν*, without the *μ*.
- ἀμφιέννυμι* (*ἀμφι ἐννύμι*) *clothe*, 1 fut. *ἀμφιέσω* and *ἀμφιῶ* (§ 102. N. 1), 1 aor. *ἤμφισα* (§ 82. N. 1), perf. pass. *ἤμφισμαι* (§ 107. N. 1).
- ἀνᾶλλισκω* (*ἀνὰ ἄλλισκω*) and *ἀνᾶλλῶ* (*ἀνὰ ἄλλῶ*) *expend*, imperf. *ἀνῆλίσκον* and *ἀνᾶλουν* (§ 80. N. 4), 1 perf. *ἀνᾶλωκα* and *ἀνῆλωκα*, later *ἡνᾶλωκα* or *ἡνῆλωκα* (§ 82. N. 1), fut. *ἀναλώσω*, aor. *ἀνᾶλωσα* and *ἀνῆλωσα*, later *ἡνᾶλωσα* or *ἡνῆλωσα*.
- ἀνδάνω* (*ΑΔΩ*, § 96. 7) *delight, please*, imperf. *ἡνδανον* and *ἐάνδανον* and *ἐήνδανον* (§ 80. N. 2 and 3), 2 perf. *ἔαδα* Doric *ἔᾶδα* (with the smooth breathing), fut. *ἀδήσω* (§ 96. 10), 2 aor. *ἔαδον* and *ἔδον* and *εὔαδον* (§ 80. N. 4 and 2).
- ἀνέθω*, 2 perf. *ἀνένοθα* (§ 81., and § 96. 19) *spring forth*.
- ἀνέχω* (*ἀνὰ ἔχω*) *hold up*, mid. *ἀνέχομαι*, imperf. *ἡνειχόμεην* (§ 82. N. 1), 2 aor. mid. *ἡνεσχόμεην* (ibid.).
- ἀνώγω* *command, order*, imperf. *ἡνωγον*, 2 perf. *ἄνωγα* (§ 91. N. 2), fut. *ἀνώξω*, aor. *ἤνωξα*. *Ἀνωγέω* gives imperf. *ἀνώγεον*.
- ἀπανράω* (*ἀπὸ ἀράω*, *ΑΥΡΩ*, § 96. 10) *take away*, imperf. *ἀπηύρων*, 1 aor. mid. *ἀπηυράμην*, 1 aor. act. part. *ἀπούρας* (for *ἀπαύρας*), mid. *ἀπουράμενος*.
- ἀπαφίσκω* (*ΑΦΩ*, § 96. 8 and N. 1) *deceive*, fut. *ἀπαφίσω* (§ 96. 10), 2 aor. *ἤπαφον*.
- ἀπολαύω* (*ἀπὸ λαύω*) *enjoy*, imperf. *ἀπῆλανον* and *ἀπέλανον* (§ 78. N. 1), &c.
- ἀπούρας* see *ἀπανράω*.
- ἄραομαι* *pray, invoke*, regular. The Hom. infin. *ἄρῆμεναι* = *ἄρᾶν* comes from *ΑΡΗΜΙ* (§ 117. N. 8).
- ἄραρισκω* (*ΑΡΩ*, § 96. 8 and N. 1) *fit*, 2 perf. *ἄρᾶρα* Ion. *ἄρηρα*, part. fem. *ἄρᾶρῆτα* (§ 81. N.), fut. *ἄρσω* 1 aor. *ἤρσα* (§ 102. N. 2, and § 104. N. 4), 2 aor. *ἤραρον*, perf. pass. *ἄρῆρεμαι* (§ 96. 10). *Ἄρμενος* = 2 aor. mid. part. *ἄρόμενος*, (§ 92. N.).
- ἄρέσκω* (*ΑΡΩ*, § 96. 10 and 8) *please*, fut. *ἄρέσω*, perf. pass. *ἤρεσμαι*.



ἀρνυμαι (αἶρω, *APΩ*, § 96. 9)  
procure, acquire, earn,  
imperf. ἡρνύμην.

ἀρπάζω (§ 96. N. 3) seize, perf.  
ἥρπακα, fut. ἀρπάσω or ἀρ-  
πάξω, aor. ἥρπασα, 1 aor.  
pass. ἥρπάσθην, 2 aor. pass.  
ἥρπάγην.

*APΩ*, see ἀραρίσκω and ἀρέσκω.

αὔξω and αὐξάνω (*AYΓΩ*, § 96.  
15 and 7) increase, fut.  
αὔξομαι, aor. ηὔξησα, perf.  
pass. ηὔξημαι, aor. pass.  
ηὔξήθην; § 96. 10.

*AYPΩ* see ἀπανυράω and ἐπανυ-  
ρίσκομαι.

ἀφένονται see ἵημι.

ἀφύσσω draw forth liquids,  
fut. ἀφύξω, aor. ἤφυσσα, § 96.  
N. 3.

*AΦΩ* see ἀπαφίσκω.

ἄχθομαι am offended, vexed,  
indignant, fut. mid. ἀχθέ-  
σομαι, aor. pass. ἤχθέσθην.  
§ 96. 10.

ἄχυνται see ἀκαχίζω.

ἄω blow, imperf. ἄον, = ἄημι,  
which see.

ἄω I sleep, 1 aor. ἄσα and  
ἄεσα (§ 96. 10).

ἄω satiate, infin. ἄειν Hom.  
ἄμεναι, fut. ἄσω, aor. ἄσα,  
pres. pass. 3 pers. sing.  
ἄται and ἄσται.

ἄωστο see αἶρω.

## B.

βαίνω and βάσκω (*BAΩ*, § 96.  
5 and 8) go, 1 perf. βέβηκα,  
2 perf. βέβηα (§ 91. N. 2),  
fut. βήσω shall cause to go,  
1 aor. ἐβησα I caused to go,  
2 aor. (from βίβημι) ἐβην,

subj. βῶ, opt. βαίην, impe-  
rat. βῆθι in composition βᾶ  
(§ 117. N. 10), infin. βῆναι,  
part. βάς, 1 fut. mid. βήσο-  
μαι, 1 aor. mid. ἐβησάμην  
and ἐβησόμεν (§ 85. N. 2.).  
In compos. perf. pass. βέ-  
βαι, aor. ἐβάθην. The  
Homeric βέομαι or βειομαι  
= 2 aor. mid. subj. βῶμαι  
(§ 117. N. 4).

βάλλω (*BAAΩ*, § 96. 6) throw,  
2 fut. βαλῶ, 2 aor. ἔβαλον,  
1 fut. βαλλήσω (§ 96. 10), 1  
perf. (from *BAAΩ*, § 96.  
17) βέβηκα, perf. pass.  
βέβημαι, aor. pass. ἐβλήθην,  
1 fut. mid. βλήσομαι. From  
*BAHMI* we obtain 2 aor.  
ἐβην, 2 aor. mid. ἐβλήμην,  
ησο, ητο, &c. subj. βλήται  
for βλήται (§ 117. N. 4),  
optat. βλειμην, βλειτο, βλειτο,  
&c. like θείμην, infin. βλή-  
σθαι.

βάσκω see βαίνω.

βαστάζω (§ 96. N. 3) carry,  
fut. βαστιάσω, aor. ἐβάστασα,  
perf. pass. βεβάσταγμα, aor.  
pass. ἐβαστάχθην.

*BAΩ* see βαίνω.

βέομαι or βειομαι see βαίνω.

βιβάω or βίβημι (*BAΩ*) part.  
βιβῶν, βιβάς, = βαίνω.

βιβρώσκω (*BOPΩ*, § 96. 17  
and 1 and 8), 1 perf. βέ-  
βρωκα, 2 perf. part. βεβρώς,  
fut. βρώσω, 2 aor. (from  
*BPΩMI*) ἐβρων, 1 aor. pass.  
ἐβρώθην.

βιώω live, ἐβίωσα, βεβίωμαι,  
βιώσομαι. From *BIΩMI*  
comes 2 aor. ἐβίων, βιώ,



βιώην (§ 117. N. 7), βιωθι, βιώναι, βιούς.

βιώσκομαι *vivify*, borrows its parts from the preceding.

βλαστάνω (ΒΛΑΣΤΩ, § 96. 7) *bud, sprout*, fut. βλαστήσω (§ 96. 10), 2 aor. ἐβλαστον, 1 aor. ἐβλάστησα, perf. βεβλάστηκα and ἐβλάστηκα (§ 76. N. 2).

ΒΛΑΩ or ΒΛΕΩ see βάλλω.

βλώσχω (ΜΟΑΩ, § 96. 17, and § 26. N.) *go, come*, 1 perf. μέμβλωκα, 2 aor. ἐμολον, 2 fut. mid. μολοῦμαι.

βοάω *cry out*, regular. From ΒΟΩ come 1 aor. ἐβωσα 1 aor. pass. ἐβώσθην, fut. mid. βώσομαι.

ΒΟΑΩ see βούλομαι.

ΒΟΡΩ see βιβρώσχω.

βόσχω *pasture*, fut. βοσκήσω (§ 96. 10), aor. ἐβόσκησα.

βούλομαι *will*, perf. βεβούλημαι (§ 96. 10), aor. ἐβουλήθην and ἡβουλήθην (§ 78. N. 1), fut. βουλήσομαι, 2 perf. βέβουλα in composition προβέβουλα (in Homer). From the simple ΒΟΑΩ (Latin *volo*), βόλομαι, plur. βόλεσθε.

ΒΟΩ see βοάω.

ΒΡΑΧΩ *rattle, crash*, 2 aor. ἐβραχον.

ΒΡΩΩ see βιβρώσχω.

βρυχάομαι (ΒΡΥΧΩ, § 96. 10) *roar*, βρυχήσομαι, ἐβρυχησάμεν, 2 perf. βέβρυχα.

## Γ.

γαμέω (ΓΑΜΩ, § 96. 10) *marry*, 2 fut. γαμέω γαμῶ, perf. γεγάμηκα, 1 aor. (§ 96. 18)

ἔγημα, perf. pass. γεγάμημαι, aor. pass. ἐγαμήθην (see § 95. N. 2), fut. mid. (in Homer) γαμέσσομαι (§ 102. N. 3).

ΓΑΩ see γίγνομαι.

γεγώνω and γεγωνέω (ΓΩΝΩ, § 96. 11 and 10) *call aloud*, 2 perf. γέγωνα as present.

γέντιο see αἰρέω and γίγνομαι.

ΓΕΝΩ see γίγνομαι.

γηθέω (ΓΗΘΩ, § 96. 10) *rejoice*, 2 perf. γέγηθα as present, fut. γηθήσω, aor. ἐγήθησα.

γηράσχω or γηράω *grow old*, γεγήρακα, γηράσω, 2 aor. (from ΓΗΡΗΜΙ) ἐγήραν (§ 117. 8), infin. γηρᾶναι, part. γηράς (epic).

γίγνομαι later γίνομαι (ΓΕΝΩ, § 96. 1) *become*, 2 perf. γέγονα, perf. pass. γεγένημαι (§ 96. 10), aor. pass. ἐγενήθην, fut. mid. γενήσομαι, 2 aor. mid. ἐγενόμεν. From ΓΑΩ comes 2 perf. γέγαα, plural γέγαμεν (§ 91. N. 2), γεγάατε, γεγάασι, infin. (Homeric) γεγάμεν for γεγάναι, part. γεγάως contr. γεγώς. From the 1 perf. γέγηκα Doric γέγακα (not used) comes γεγάω whence infin. γεγάειν = γεγονέναι. —Γέντιο or ἔγεντιο for ἐγένετο (§ 92. N.) must not be confounded with γέντιο (see αἰρέω) for εἴλετο.

γιγνώσχω later γινώσχω (ΓΝΩΩ, § 96. 1 and 8) *know*, perf. ἔγνωκα (§ 76. N. 2), 2 aor. (from ΓΝΩΜΙ)

ἐγνων, γνῶ, γνολην, γνῶθι, γνῶναι, γνούς, perf. pass. ἐγνωσμαι, aor. pass. ἐγνώσθην (§ 107. N. 1, § 109. N. 2). The compound ἀναγινώσκει has 1 aor. ἀνέγνωσα.

γόω bewail, imperf. also ἔγοον from γόω. From γόημι comes the Hom. infin. γοήμεναι (§ 117. N. 8).

ΓΩΝΩ see γεγώνω.

## Δ.

δαίνυμι and δαίω entertain, fut. δαίω, aor. ἔδαισα, mid. δαίνυμαι, opt. 3 pers. sing. δαίνυτο (see § 117. N. 5), aor. ἔδαισάμην, aor. pass. ἔδαισθην.

δαίω divide, perf. pass. δέδαισμαι, fut. mid. (from ΔΑΩ) δάσομαι aor. ἔδασάμην.

δαίω (ΔΑΩ, § 96. 18) burn, 2 perf. δέδηκα, 2 aor. mid. ἔδαόμην, subj. δάωμαι, η, ηται.

δάκνω (ΔΑΚΩ, ΔΗΚΩ, § 96. 5 and 18), bite, perf. δέδηκα, 2 aor. ἔδακον, perf. pass. δέδηγμαι, aor. pass. ἐδήχθην, fut. mid. δήξομαι.

δαμάω (ΔΑΜΩ) subdue, δαμάσω, ἐδάμασα, perf. δέδμηκα (as from ΔΜΑΩ, § 96. 17), perf. pass. δέδμημαι, aor. ἐμήθην, 2 aor. ἐδάμην.

δαρθάνω (ΔΑΡΘΩ, § 96. 7) sleep, 1 perf. δεδάρθηκα (§ 96. 10), 2 aor. ἔδαρθον by metathesis ἔδραθον (poetic), fut. mid. δαρθήσομαι, 1 aor.

pass. ἐδάρθην (for ἐδάρσθην, § 11.).

δατέομαι divide, share, 1 aor. mid. ἐδατέαμην (§ 104. N. 1), infin. δατέασθαι.

ΔΑΩ cause to learn, teach, 1 perf. δεδάμηκα (as if from ΔΑΕΩ, § 96. 10), 2 perf. δέδωκα have learnt, 2 aor. ἔδωκον, perf. pass. δεδάμημαι, 2 aor. pass. ἐδάμην, 1 fut. mid. δαήσομαι. From ΔΕ-ΔΑΩ (§ 96. 11) comes pass. δεδάομαι.

δεδίσκομαι or δεδίσσομαι (δίω) frighten, scare.

δείδω see ΔΕΙΩ.

δείκνυμι (ΔΕΙΚΩ, § 96. 9) show, δείξω, ἔδειξα, δέδειγμαι, ἐδείχθην. The Ionians say δέξω, ἔδεξα, &c.

ΔΕΙΩ, and δείδω and δίω (§ 96. 18), fear, 1 perf. δέδοικα (§ 98. N. 2), 2 perf. δέδια (§ 91. N. 2), aor. ἔδεισα (Hom. ἔδδεισα, § 79. N.), fut. mid. δέλομαι.

δέμω build, perf. (as from ΔΜΕΩ) δέδμηκα, 1 aor. ἔδειμα.

δέομαι see δέω.

δέρομαι see, 2 perf. δέδορκα as present, 2 aor. ἔδρακον (by metathesis), 1 aor. pass. ἔδερχθην, 2 aor. pass. ἔδράκην (by metathesis).

δέχομαι receive, regular.—Forms without the connecting vowel are 2 aor. mid. (§ 92. N.) ἐδέγμην, ἔδεκτο, infin. δέχθαι, part. δέγμενος as present.

δέω *bind*, see § 95. N. 2.

δέω *am wanting, want*, 3 pers. sing. δεῖ *it behooves, one must, decet, oportet*, 1 fut. δεήσω (§ 96. 10), aor. ἐδέησα (Homer has δῆσεν for ἐδέησεν), mid. δέομαι *need, pray*, 1 aor. pass. ἐδεήθην, fut. mid. δεήσομαι.

ΔΗΚΩ see δάνω.

δίω (ΔΑΩ) *as future, I shall find*.

διδάσκω (§ 96. 14) *teach*, δεδιδάχα διδάξω, ἐδίδαξα, δεδιδάχμαι, ἐδιδάχθην. Fut. also διδασκῆσω (§ 96. 10).

διδράσκω (ΔΡΑΩ, § 91. 1 and 8) *run away*, perf. δέδρακα, fut. δράσω, 1 aor. ἐδράσα, 2 aor. (from ΔΡΗΜΙ) ἐδρᾶν, δρῶ, δρατῆν, δρᾶθι, δρᾶναι, δράς, see § 117. 8.

δίδωμι (ΔΟΩ, § 96. 1, and § 117.) *give*, perf. δέδωκα, fut. δώσω, 1 aor. ἐδωκα (§ 104. N. 2), 2 aor. ἔδων, perf. pass. δέδομαι, aor. pass. ἐδόθην, 2 aor. mid. ἐδόμην.

διζώ and ΔΙΖΗΜΙ *seek, ponder*, mid. διζήμαι, fut. διζήσομαι.

ΔΙΚΩ *fling, cast*, 2 aor. ἐδικον.

δίω see ΔΕΙΩ.

ΔΜΕΩ and ΔΜΑΩ see δέμω and δαμάω.

δοάται or δέαται *it seems*, 1 aor. mid. δοάσατο, subj. δοάσσεται (Hom.).

δοκέω (ΔΟΚΩ, § 96. 10) *seem, think*, fut. δοξώ, aor. ἔδοξα, perf. pass. δέδογμαι. The forms δοκήσω, ἐδόκησα, δεδόκημαι, are not common.

δουπέω (ΔΟΥΠΩ,) *resound, sound heavily*, 2 perf. δέδουπα, 1 aor. ἐδούπησα and ἐγδούπησα (as if from ΓΔΟΥΠΕΩ).

ΔΡΑΜΩ see τρέχω.

δύναμαι (ΔΥΝΑΩ, ΔΥΝΗΜΙ) *am able*, perf. δεδύνημαι, aor. ἐδυνήθην and ἠδυνήθην (§ 78. N. 1) and ἐδυνάσθην (§ 109. N. 2), fut. δυνήσομαι, aor. mid. ἐδυνησάμην (Hom.).

δίω and δύνω *enter, cause to enter*, perf. δέδωκα, fut. δύσω, 1 aor. ἐδύσα, 2 aor. (from ΔΥΜΙ) ἐδύν, δύω (- -), δύνῃν, δύνθι, δύναι, δύς, aor. pass. ἐδόθην (---), fut. mid. δύσομαι, 1 aor. mid. ἐδυσάμην. For the epic ἐδυσόμην see § 85. N. 2.

### E.

ἐάφθην *was fastened*, 1 aor. pass. from ἈΦΩ. For the augment see § 80. N. 2.

ἐγείρω (§ 96. 18) *wake*, 1 perf. ἐγήγερα, 2 perf. ἐγρήγορα (§ 81. N.), fut. ἐγερῶ, 1 aor. ἠγείρω, aor. pass. ἠγέρθην, 2 aor. mid. ἠγρόμην (for ἠγερόμην, § 26. 1), opt. ἐγροίμην, imperat. (Hom.) ἔγρεο, infin. ἐγρέσθαι, part. ἐγρόμενος.—Ἐγρηγόρθᾱσι = ἐγρηγόρῃσι. The imperative ἐγρήγορθε = ἐγρηγόρετε, and the infinitive ἐγρηγόρεναι, take the terminations of the passive, σθε, σθαι.

ἔδω see ἔσθλω.



ἕζομαι (ΕΛΩ, § 96. 4), in compos. καθέζομαι *sit, seat myself*, imperf. ἐκαθεζόμην (§ 82. N. 1), aor. pass. ἐκαθέσθην (later), 2 fut mid. καθεδούμαι (§ 114. N. 2).

ἐθέλω and θέλω *will*, perf. ἠθέληκα (§ 96. 10), fut. θελήσω, aor. ἠθέλησα.

ἐθω, 2 perf. ἐβωθα Ionic ἐωθα (§ 80. N. 2, and § 96. 19) *am accustomed*.

ΕΙΔΩ and ΙΔΩ, 2 aor. εἶδον rarely ἴδον *I saw*, ἴδω, ἴδοιμι, ἰδέ and ἴδε, ἰδεῖν, ἰδών, pres. pass. εἶδομαι *seem, videor*, 1 aor. mid. εἰσάμην.—The 2 perf. οἶδα means, *I know, novi*:

Indic. S. οἶδα, οἶσθα, οἶδε, P. ἴσμεν, ἴστε, ἴσασι, D. ἴστον.

Subj. S. εἰδῶ, εἰδῆς, εἰδῆ, P. εἰδῶμεν, εἰδῆτε, εἰδῶσι, D. εἰδῆτον.

Opt. S. εἰδελήν, εἰδειής, εἰδελή, P. εἰδελήμεν, εἰδειητε, εἰδειησαν.

Imperat. S. ἴσθι, ἴστω, ἴστε, P. ἴστωσαν, D. ἴστον, ἴστων.

Infin. εἰδέναι.

Part. εἰδώς, εἰδυνῆ, εἰδός.

The 2 pluperfect ᾔδειν *I knew*: S. ᾔδειν and ᾔδη, ᾔδεις and ᾔδειςθα and ᾔδησθα, ᾔδει and ᾔδη and ᾔδειν, P. ᾔδειμεν and ᾔσμεν, ᾔδειτε and ᾔστε, ᾔδεσαν and ᾔσαν. See § 91. N. 2. The future is εἴσομαι (rarely εἰδήσω from ΕΙΔΕΩ) *I shall know*.—Hom. ἴδμεναι for εἰδέναι.—The regular forms

οἶδας, οἶδαμεν, &c. belong to the later Greek.

εἴκω (not to be confounded with εἴκω *yield*), 2 perf. εἴοικα (§ 80. N. 2) sometimes εἴκα Ionic οἴκα *seem* infin. εἰκέναι, part. εἰκώς and οἰκώς and εικώς, 2 pluperf. ἐώκειν (§ 80. N. 3).—*Ἦκτο* or *ἔκτο* = ἐώκει follows the analogy of the passive.—*Εἴῃσι* = εἰοῃσι. See also § 91. N. 2.

εἴλλω or εἴλω (ΕΛΩ, § 96. 18 and 6) *roll up, drive together*, 1 aor. infin. ἔλσαι and ἐέλσαι (§ 104. N. 4), part. ἔλσας, perf. pass. ἔελμαι, 2 aor. ἐάλην, infin. ἀλῆναι Hom. ἀλήμεναι, part. ἀλεις. From εἰλέω (§ 96. 10), fut. εἰλήσω, aor. εἴλησα, perf. pass. εἴλημαι.—*Εόλητο* (§ 96. 19, and 80. N. 2) = pluperf. pass. 3 pers. sing. εἴλητο.

εἴμαρμαι see ΜΕΙΡΩ.

εἴμι (ΕΩ) *am*, imperf. ἦν, fut. ἔσομαι:

Pres. Indic. S. εἴμι, εἶς or εἴ, ἐστί (ν), P. ἐσμέν, ἐστέ, ἐστί (ν), D. ἐστόν.

Subj. S. ᾧ, ᾧς, ᾧ, P. ᾧμεν, ᾧτε, ᾧσι (ν), D. ᾧτον.

Opt. S. εἴην, εἴης, εἴη, P. εἴημεν, εἴητε, εἴησαν or εἴεν, D. εἴητον, εἴητην.

Imperat. S. ἴσθι and ἔσο, ἔστω, P. ἔστε, ἔστωσαν or ἔστων, D. ἔστον, ἔστων.

Infin. εἶναι *to be*.

Part. ὢν, οὔσα, ὄν, gen. ὄντος.



Imperf. S. ἦν and ἦ, ἦς and ἦσθα, ἦ and ἦν, P. ἦμεν, ἦτε and ἦστε, ἦσαν, D. ἦτον and ἦτον, ἦτην and ἦσῃην.

Fut. Indic. S. ἔσομαι, ἔσῃ, ἔσεται commonly ἔσται, P. ἔσόμεθα, ἔσεσθε, ἔσονται, D. ἔσόμεθον, ἔσεσθον.

Infin. ἔσεσθαι.

Part. ἔσόμενος, η, ον.

The imperfect mid. ἦμην is not very rare.—DIALECTS.

Indic. Doric ἐμμῖ for εἰμῖ.

Homeric ἐσσι for εἰς.

Doric ἐντι for ἐστι and εἰστι.

Hom. and Ion. εἰμέν, Doric εἰμές.

Dor. and Ion. ἔᾱσι (like τιθέᾱσι) for εἰσσι.

Subj. uncontracted ἔω and εἴω,

ἔῃς and εἴῃς, &c. (§ 117. N. 4).

Opt. ἔοιμι, ἔοις, &c. like φιλέοιμι.

Infin. Hom. ἔμμεναι and ἔμεναι and ἔμ-

μεν and ἔμεν, Doric ἦμεν and ἦμες.

Part. uncontracted ἔών, ἐοῦσα, ἐόν, &c. used by the old writers.—Im-

perf. old forms 1 pers. sing. ἔα and ἦα and ἔον and

ἔσκον, 2 pers. sing. ἔας and ἔησθα,

3 pers. sing. ἔην and ἦην and ἦεν and ἔσκε and

Doric ἦς, 3 pers. plur. ἔσαν and ἔσσαν.—Ἦτω=3 pers.

sing. imperat. ἔστω.

εἶμι (ἔω and εἴω, § 96. 18) go,

shall go, imperf. ἦειν; fut. (Hom.) εἶσομαι, aor. εἰσά-

μην :

Pres. Indic. S. εἶμι, εἰς

or εἴ, εἴσι (ν), P. ἔμεν, ἔτε, ἔα-

σι (ν), D. ἔτον.

Subj. ἔω, ἔῃς, ἔῃ, ἔωμεν, ἔητε, ἔωσι.

Opt. ἔοιμι or ἔοιην (§ 87. N. 2), &c.

Imperat. S. ἔθι (in composition εἴ), ἔτω, P. ἔτε, ἔτωσαν or ἔόντων, D. ἔτον, ἔτων.

Infin. ἔναι (as if from ἔημι, whence mid. ἔμαι).

Hom. ἔμεν and ἔμεναι.

Part. ἔών, ἐοῦσα, ἐόν, gen. ἔόντος.

Imperf. S. ἦειν and ἦια

and ἦα, ἦεις and ἦεισθα,

ἦει and ἦειν, P. ἦειμεν and ἦμεν,

ἦεῖτε and ἦτε, ἦεσαν.

—Hom. 1 sing. ἦιον, 3 sing. ἦιε

and ἦε and ἦε, 1 plur. ἦομεν,

3 plur. ἦισαν and ἦσαν

and ἦσαν, 3 dual ἦτην.

Εἰπῶ or Εἰπῶ say, used only

in 2 aor. εἶπον, εἶπω, εἶποιμι,

εἶπέ, εἶπεῖν, εἶπών, 1 aor. εἶπα

(§ 104. N. 1), imperat. εἶπον,

infin. εἶπαι, part. εἶπας.

From 'PEΩ comes 1 perf. εἶρηκα

(§ 76. N. 1), perf. pass. εἶρημαι,

aor. pass. ἐῤῥήθην and ἐῤῥέθην,

also εἶρήθην and εἶρέθην, 3

fut. εἶρήσομαι. From εἶρω

(EPΩ, § 96. 18) comes 2

fut. ἐῤῥέω ἐῤῥῶ.—From ἔσπω

(§ 96. 14) comes imperat. (poet.) ἔσπετε.—Ἐννέπω or

ἐνέπω (ἐν ἔπω) belongs to the Homeric language. Also ἐνίσπω

(ἐν ἴσπω, § 96. 14 and 16), 2 aor. ἐνίσπον,

ἐνίσπω, infin. ἐνίσπειν, fut. ἐνίψω

(as from ἐνίπω) and ἐμισπήσω

(§ 96. 10).

εἶργνῦμι or εἶργω old ἔργω and ἔεργω inclose, aor. εἶρξα and εἶρξα, fut. εἶρξω, perf. pass. ἔεργμαι and ἔργμαι, 3 plur. ἔερχαται and ἔρχαται (Hom.).

εἶρω see ΕΙΠΩ.

εἶωθα see ἔθω.

ἐλαύνω rarely ἐλάω drive, 1 perf. ἐλήλακα, 1 fut. ἐλάσω and ἐλῶ (§ 102. N. 1), aor. ἤλασα, perf. pass. ἐλήλαμαι later σμαι, aor. pass. ἤλασθην later σθην.—Ἐληλάδατο (as from ἐλάδω) = pluperf. pass. 3 pers. plur. ἐλήλαντο.

ΕΛΕΥΘΩ and ΕΛΥΘΩ see ἔρχομαι.

ἐλπώ cause to hope, ἔλπομαι I hope, 2 perf. ἔολπα as present, I hope, 2 pluperf. ἐώλπειν as imperfect, I hoped. For the augment see § 80. N. 2.

ΕΛΩ and ΕΛΩ see αἰδέω and εἰλλω.

ΕΝΕΓΚΩ see φέρω.

ΕΝΕΘΩ or ΕΝΟΘΩ, 2 perf. ἐνήνοθα (§ 81.) floated, lay, sat.

ἐνείκω and ΕΝΕΚΩ see φέρω.

ἐνέπω see ΕΙΠΩ.

ἐνίπτω and ἐνίσσω (ΕΝΙΠΩ) chide, 2 aor. ἐνένιπον (as from ἐνενίπω, § 96. N. 1) and ἡνίπαπον (as from ἐνιπάπω).

ἐνίσπω and ἐννέπω see ΕΙΠΩ.

ἐννῦμι (ΕΩ, § 96. 9) put on, clothe, 1 fut. ἔσω and ἔσσω (§ 102. N. 3), 1 aor. ἔσα and ἔσσα, perf. pass. εἶμαι and

ἔσμαι, pluperf. pass. ἔσμην and ἔέσμην, 1 aor. pass. ἔσθην, 1 aor. mid. ἔεσσάμην. It is used only by the poets. In prose only ἀμφιέννῦμι, which see.

ἐόλητο see εἰλλω.

ἐπαυρίσκομαι (ἐπὶ ΑΥΡΩ) and ἐπαυρέω enjoy, 2 aor. (epic) ἐπαῦρον, ἐπαύρω, infin. ἐπαυρεῖν, fut. mid. ἐπαυρήσομαι, 2 aor. mid. ἐπηυρόμην, infin. ἐπαυρέσθαι and ἐπαύρασθαι (§ 85. N. 2).

ἐπίσταμαι (ἐπὶ ἴσταμαι?) understand, imperf. ἡπιστάμην, aor. pass. ἡπιστήσθην and ἐπιστήσθην, fut. ἐπιστήσομαι.

ΕΠΩ see ΕΙΠΩ.

ἐπω am occupied with, satego, imperf. εἶπον, 2 aor. (from ΣΕΠΩ; compare ὅς οὖς, ἔ Lat. se, ὑπό sub, ὑπέρ super, SEQUOR ἔπομαι) ἔσπον (for ἔσεπον), σπῶ, σπεῖν, σπών. Mid. ἔπομαι follow, imperf. εἰπόμην, fut. ἔψομαι, 2 aor. ἐσπόμην, imperat. (Hom.) σπέο σπεῖο for σποῦ: the forms 2 aor. mid. subj. ἔσπομαι, opt. ἐσπόμην, ἐσπέσθαι, ἐσπόμενος, are referred to § 96. 14.

ἐράω poetic ἔραμαι (like ἴσταμαι) I love, am in love, aor. ἡράσθην poet. ἡρᾶσάμην fell in love. Pass. ἐράομαι am loved.

ΕΡΓΩ and ἔρδω see ῥέζω.

ἐρείπω demolish, throw down, ἐρείψω, ἡρείψα, 2 perf. ἐρήρι-

πα, 2 aor. ἤριπον, pluperf. pass. ἐρέριπτο (§ 81. N.), aor. mid. ἤρειψάμην.

ἐριδάλνω (ΕΠΙΔΩ, § 96. 7) quarrel, aor. mid. infin. ἐριδήσασθαι (§ 96. 10).

ΕΡΟΜΑΙ ask, 2 aor. mid. ἠρόμην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι, ἐρόμενος, fut. ἐρήσομαι (§ 96. 10).

ἐρόρω (ΕΡΩ, § 96. 6) go, go to destruction, fut. ἐρήρῃσω (§ 96. 10), aor. ἐρόρησα.—"Ερσε (in composition ἀπόερσε caused to go, hurried away, Hom.) is 3 sing. 1 aor. act. (§ 104. N. 4).

ἐρυγγάνω and ἐρεύγομαι (ΕΡΥΓΩ, § 96. 18 and 7) erucate, 2 aor. ἤρυγον.

ἐρυθαίρω (ΕΡΥΘΩ, ibid.) make red, fut. ἐρυθήσω (§ 96. 10), perf. ἠρύθηκα. From ἐρέσθω come ἐρέσσω, ἤρευσα.

ἐρύκω impede, 2 aor. ἐρύκακον (as if from ἐρυκάκω), infin. Hom. ἐρύκακείην.

ἐρύω or εἰρύω draw, fut. ἐρύσω (short υ), perf. pass. εἰρύμαι, aor. mid. ἐρύσάμην. From εἰρύμι (not used) comes the epic infinitive εἰρόμεναι for εἰρόναι (like δεικνύναι), pass. infin. ἐρυσθαι or εἰρυσθαι, imperf. 3 pers. sing. ἐρυτο or εἰρυτο.

ἐρχομαι go, come, imperf. ἤρχόμην, 2 perf. (from ΕΛΥΘΩ) ἐλήλυθα Hom. εἰλήλουθα, 2 aor. ἤλυθον syncop. ἦλθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών, fut. mid.

(from ΕΛΕΥΘΩ) ἐλεύσομαι.—The Homeric εἰλήλουθμεν = εἰληλούθαμεν or ἐλήλυθαμεν (§ 91. N. 2).

ἐσθήμενος and ἡσθήμενος clothed, a perf. pass. part. as if from ΕΣΘΕΩ.

ἐσθίω poetic ἔσθω and ἔδω eat, perf. ἐδήδοκα (§ 98. N. 2), 2 perf. ἔδηδα, pass. ἔδομαι as future active, I shall eat, perf. pass. ἐδήδεσμαι Hom. ἐδήδομαι, aor. pass. ἠδέσθην, 2 aor. (from ΦΑΓΩ) ἔφαγον.—Hom. infin. without the connecting vowel ἔδμεναι = ἔδειν.

ἔσπω see ΕΙΠΩ.

εὐαδς see ἀνδάνω.

εὐδω in compos. καθεύδω sleep, imperf. καθηῦδον and καθεῦδον and ἐκάθευδον (§ 82. N. 1), fut. εὐδήσω and καθευδήσω (§ 96. 10).

εὕρισκω (ΕΥΡΩ, § 96. 8) find, perf. εἕρηκα (§ 96. 10), fut. εὕρήσω, 2 aor. εὔρον, perf. pass. εὔρημαι, aor. pass. εὔρεθην (§ 95. N. 2), 2 aor. mid. εὐρόμην Alexandrian εὐράμην (§ 85. N. 2).

ἔχθω hate, pass. ἐχθάνομαι in compos. ἀπεχθάνομαι (§ 96. 7), perf. pass. ἀπήχθημαι, fut. ἀπεχθήσομαι, 2 aor. mid. ἀπηχθόμην, ἠχθόμην.

ἔχω have, 1 fut. ἔξω (with the rough breathing, § 14. N. 5), 2 aor. (from ΣΕΧΩ; compare ἔπω) ἔσχον, subj. σχῶ, opt. σχοίην (§ 87. N. 2), imperat. (from ΣΧΗΜΙ, § 117. N. 10) σχές, in-



fin. *σχεῖν*, part. *σχών*, 2 aor. mid. *ἐσχόμεν*, *σχῶμαι*, *σχομένην*, *σχοῦ*, *σχέσθαι*, *σχόμενος*. "Ισχω (§ 96. 14 and 16) *take hold of*, has perf. *ἔσχηκα* (§ 96. 10), fut. *σχήσω*, perf. pass. *ἔσχημαι*, aor. pass. *ἐσχέθην* (§ 95. N. 2). —From *ΟΧΩ* (whence *ὄχος*, § 96. 19) come the Homeric *ὄχωκα* (§ 81. N.), and pluperf. pass. 3 pers. plur. *ὄχματο* (*ὄχυντο*) in composition, *ἐπώχματο* *were bolted*.

*ἔψω* (*ἔπω*, § 96. 15) *cook, boil*, fut. (from *ἐψέω*) *ἐψήσω*, aor. *ἔψησα*.

*ΕΩ* *am*, see *εἰμι*.

*ΕΩ* *send*, see *ἵημι*.

*ΕΩ* *put on*, see *ἐννῦμι*.

*ΕΩ*, *I place, set, cause to sit*, 1 aor. *εἶσα*, fut. mid. *εἴσομαι*, aor. mid. *εἰσάμην*. Perf. mid. *ἤμαι* as present, *I sit*, pluperf. mid. *ἤμην* as imperfect, *I sat*:

Indic. S. *ἤμαι*, *ἦσαι*, *ἦται* or *ἦσται*, P. *ἤμεθα*, *ἦσθε*, *ἦνται*, D. *ἤμεθον*, *ἦσθον*.

Imperat. S. *ἦσο*, *ἦσθω*, P. *ἦσθε*, *ἦσθωσαν*, D. *ἦσθον*, *ἦσθων*.

Infin. *ἦσθαι*.

Part. *ἤμενος*.

Pluperf. *ἤμην*, *ἦσο*, *ἦστο*, *ἤμεθα*, *ἦσθε*, *ἦντο*, &c.

The compound *κάθηναι* (*κατὰ ἤμαι*) has subj. *κάθωμαι*, *ῆ*, *ῆται*, &c. opt. *καθόμην*, *οῖω*, *οῖτο*, &c. imperat. *κάθησο* (later *κάθου*), infin. *καθῆσθαι*, part. *καθήμενος*,

pluperf. *ἐκαθήμην* or *καθήμην* (§ 82. N. 1), *ἐκάθησο*, *ἐκάθητο* or *καθῆστο*, &c.

*ἔονται* see *ἵημι*.

## Z.

*ζάω* *live*, contracted *ζῶ*, *ζῆς*, *ζῆ*, &c. (§ 116. N. 2), imperf. *ἔζων*, *ἔζης*, *ἔζη*, &c. fut. *ζήσω*, *ζήσομαι*, perf. *ἔζηκα*, aor. *ἔζησα*. From *ZHMI*, imperf. *ἔζην*, imperat. *ζῆθι* and *ζῆ* (§ 117. 5). *ζεύγνυμι* (*ΖΕΥΓΩ*, *ΖΥΓΩ*, § 96. 18 and 9) *yoke*, fut. *ζεύξω*, aor. *ἔzeugxa*, perf. pass. *ἔzeugμαι*, 1 aor. pass. *ἔzeugθην*, 2 aor. pass. *ἔζυγην*.

*ζώννυμι* (*ΖΩΩ*, § 96. 9) *gird*, *ἔζωκα*, *ζώσω*, *ἔζωσα*, perf. pass. *ἔζωμαι* (§ 107. N. 1).

## H.

*ἤμαι* see *ΕΩ* *I place*.

*ῆμι* = *φημι*, imperf. *ῆν ῆ*, in the formulas *ῆν δ' ἐγὼ said I*, *ῆ δ' ὅς said he*.

*ῆμῶ* *bend down*, fut. *ῆμῶσω*, aor. *ῆμῶσα*.—Homer has perf. *ὑπεμνήμυκε* (*ὑπὸ ἐμνήμυκε*) for *ὑπῆμυκε* (§ 81. N.).

## Θ.

*ΘΑΝΩ* see *θνήσκω*.

*θάομαι* *admire*, 1 aor. mid. *ἐθαράμην*, infin. *θήσασθαι* Dor. *θάσασθαι*. From *θηέομαι* (§ 96. 18 and 10), imperf. *ἐθηρόμην*, aor. mid. *ἐθηράμην*, fut. *θήσομαι*.

*θάπτω* (*ΘΑΦΩ*, § 96. 2), *θάψω*, *ἔθαψα*, perf. pass. *τέθαμμαι*, 2 aor. pass. *ἐτάφην*.



**ΘΑΦΩ**, 2 perf. *τέθηκα* (contrary to § 14. 3) as present, *I am astonished*, 2 aor. *ἔταφον*.

**ΘΑΩ** *suckle, suck*, pres. mid. infin. *θῆσθαι* for *θᾶσθαι*, 1 aor. mid. *ἐθησάμην*, *θήσασθαι*.

*θέλω* see *ἐθέλω*.

**Θέρομαι** *warm myself*, fut. *θέρσομαι* (§ 102. N. 2), 2 aor. pass. *ἐθέρηην*, subj. Hom. *θερέω*.

**Θέω** *run*, 1 fut. mid. (from **ΘΕΥΩ**) *θεύσομαι* Doric *θενσοῦμαι* (§ 114. N. 1).

**ΘΕΩ** *put*, see *τίθημι*.

*θήεομαι* see *θάομαι*.

**Θιγγάνω** (**ΘΙΓΩ**, § 96. 7) *touch, tango*, fut. *θίξομαι*, 2 aor. *ἔθιγον*.

**Θνήσκω** (**ΘΑΝΩ**, **ΘΝΑΩ**, § 96. 17 and 8) *die*, 1 perf. *τέθνηκα*, 2 perf. *τέθναα* (§ 91. N. 2), 2 aor. *ἔθανον*, 2 fut. mid. *θανοῦμαι*. From **ΤΕΘΝΗΚΩ** (§ 96. 11), fut. *τεθνήξω*, *τεθνήξομαι*.

**ΘΟΡΩ** see *θρόσκω*.

**ΘΡΕΦΩ** see *τρέφω*.

**ΘΡΕΧΩ** see *τρέχω*.

**Θρόπτω** (**ΘΡΥΦΩ**) *crumble*, 2 aor. pass. *ἐθρύφην*.

**Θρόσκω** (**ΘΟΡΩ**, § 96. 17 and 8) *leap, spring*, 2 aor. *ἔθογον*, 2 fut. mid. *θορέομαι* *θοροῦμαι*.

**ΘΥΦΩ** see *τύφω*.

**Θύω** (--) *sacrifice*, *θύσω* (--), *τέθυκα*, *ἔθυσα*, 1 aor. pass. *ἐτύθην* (~~-), see § 95. N. 2, and § 14. N. 3.

## I.

**ἰδρύω** *locate*, *ἰδρύσω*, *ἰδρύμαι*, 1 aor. pass. *ἰδρύθην* and (from **ἸΔΡΥΝΩ**, § 96. 5) *ἰδρύνθην*.

**ΙΔΩ** see **ΕΙΔΩ**.

**ἴζω** compound *καθίζω* *seat, sit*, fut. *καθιῶ* (§ 102. N. 1), aor. *ἐκάθισα* (§ 82. N. 1), fut. mid. *καθιζήσομαι*, (§ 96. 10). *ἴημι* and *ἰέω* (**ΕΩ**, § 96. 1) *send*, imperf. *ἴην* and *ἴουν* (Homer has *ἴειν*), 1 perf. *εἶκα*, 1 fut. *ἦσω* (Homer has also *ἔσω*, in composition *ἀνέσω*), 1 aor. *ἦκα* (§ 104. N. 2) Hom. *ἔηκα* (§ 80. N. 3) and *ἔσα* (in compos. *ἄνεσα*), 2 aor. *ἦν*, *ἦς*, *ἦ*, *ἔμεν* or *εἶμεν*, *ἔτε* or *εἶτε*, *ἔσαν* or *εἶσαν*, subj. *ῶ*, opt. *εἴην*, imperat. *ἔς* (§ 117. N. 10), infin. *εἶναι*, part. *εἶς*, perf. pass. *εἶμαι*, 1 aor. pass. *εἶθην* and *εἶθην*, 2 aor. mid. *εἶμην*, *ῶμαι*, *εἶμην* *ἔσο*, or *οῦ*, *ἔσθαι*, *εἰμενος*.—**Ἔωνται** compound *ἀφρώνται* = perf. pass. 3 plur. *εἴνται*, see § 96. 19, and § 80. N. 3. *ἰκνέομαι* and *ἰκάνω* and *ἰκω* (§ 96. 5 and 10 and 7) *come*, perf. mid. *ἰγμαι*, fut. *ἰξομαι*, 2 aor. *ἰκόμην*.—For the 1 aor. act. *ἰξον* see § 85. N. 2. *ἰλάσχομαι* rare *ἰλᾶομαι* (§ 96. 8) *propitiate*, fut. *ἰλᾶσομαι*, aor. *ἰλᾶσάμην*. From *ἰλάω*, *ἰλῆμι*, *come*, imperat. *ἰλῆθι* and *ἰλᾶθι* *be gracious*, pres. mid. *ἰλαμαι*, 1 perf. subj. *ἰλήκω*, opt. *ἰλήχοιμι*.

ἵπταμαι (ΠΤΑΩ, § 96. 1), 2 aor. (from ἵπτημι) ἔπτην, fut. πτήσομαι, 2 aor. mid. ἐπτάμην· synonymous with πέτομαι.

ἵστημι (ΣΤΑΩ, § 96. 1) place, 1 perf. ἔστηκα stand, 1 pluperf. ἐστήκειν or εἰστήκειν was standing, 2 perf. ἔσταα (§ 91. N. 2), fut. στήσω, 1 aor. ἔστησα, 2 aor. ἔστην, perf. pass. ἐσταμαι, 1 aor. pass. ἐστάθην (§ 95. N. 2).

ἴσχανω = ἴσχω.

ἴσχνέομαι see ὑπισχνέομαι.

ἴσχω see ἔχω.

ἴω see εἶμι go.

### K.

ΚΑΔΩ see καίνυμαι.

καθέζομαι see ἔζομαι.

καθεύδω see εὐδω.

κάθημαι see ἔω I place.

καθίζω see ἵζω.

καίνυμαι surpass, perf. pass. (from ΚΑΔΩ) κέκαδμαι and κέκασμαι.

καίω and κάω (--) burn, fut. (from ΚΑΥΩ) καύσω, aor. ἔκαυσα old ἔκηα and ἔκεια and ἔκεα (§ 104. N. 1), perf. pass. κέκαυμαι, 1 aor. pass. ἐκαύθην, 2 aor. pass. ἐκάην (---).

καλέω (ΚΑΛΩ, § 96. 10) call, perf. (from ΚΑΛΩ, § 96. 17) κέκληκα, fut. καλέσω, καλῶ, aor. ἐκάλεσα, perf. pass. κέκλημαι, opt. κελήμην (§ 91. 2), aor. pass. ἐκλήθην.

κάμνω (ΚΑΜΩ, § 96. 5) labor, am weary, perf. (from

ΚΜΑΩ, § 96. 17), κέκμηκα, 2 aor. ἔκαμον, 2 fut. mid. καμοῦμαι.

καυάξαις see ἄγνυμι.

κεῖμαι (κέω or κέω, § 96. 18 and § 117.) Ionic κέομαι lie, recline, fut. κείσομαι:

Indic. S. κεῖμαι, κείσαι, κείται, P. κείμεθα, κείσθε, κείνται, D. κείμεθον, κείσθον.

Subj. κέωμαι, κέη, κήται, &c.

Opt. κέοιμην, κέοιο, &c.

Infin. κείσθαι.

Part. κείμενος, η, ον.

Imperf. ἐκέιμην, ἐκεισο, ἐκειτο, &c.

κέλομαι command, fut. κελήσομαι (§ 96. 10), 1 aor. ἐκελησάμην, 2 aor. Hom. ἐκεκλόμην (for ἐκεκελόμην, § 78. N. 2, and § 26. 1).

κεντέω prick, regular. From ΚΕΝΤΩ comes 1 aor. infin. κένσαι = κεντῆσαι.

κεράννυμι and κερᾶω (§ 96. 9) mix, perf. κέκρακα (by syncope), fut. κερᾶσω, aor. ἐκέρασα, perf. pass. κέκραμαι also κεκέρασμαι, aor. pass. ἐκράθην and ἐκεράσθην.—Hom. κερᾶσαι = aor. infin. κερᾶσαι.

κερδαίνω gain, fut. κερδανῶ and (from ΚΕΡΔΑΩ) κερδήσω, perf. κεκέρδηκα and ακα, aor. ἐκέρδησα and ἐκέρδηνα, infin. κερδᾶναι.

κέω see κεῖμαι.

κήδω (ΚΑΔΩ, § 96. 18) trouble, vex, 2 perf. κέκηδα, am troubled, anxious, fut.

- (from *ΚΕΚΑΔΕΩ*) *κεκαδήσονται*, 1 aor. mid. imperat. (from *ΚΗΔΕΩ*) *κήδεσαι*.
- κικλήσκω* (*ΚΑΛΩ*, § 96. 1 and 17 and 8) = *καλέω*.
- κίρνημι* and *κίρνάω* (*κεράω*, § 96. 16 and 6) = *κεράννυμι*.
- κίχάνω* and *κίχέω* (*ΚΙΧΩ*, § 96. 7 and 10) *reach, find*, fut. *κίχῃσω*, 2 aor. *ἔκικχον*, 1 aor. mid. *ἐκικχησάμην*. From *κίχῃμι* (§ 117.), subj. *κίχεῖω* (§ 117. N. 4), opt. *κίχειμην*, infin. Hom. *κίχήμεναι*, 2 aor. *ἐκίχην*, pres. mid. part. *κίχήμενος*.
- κίχορμι* (*χράω*, § 96. 1) *lend*, the rest from *χράω*.
- κίω* *go*, imperf. *ἔκιον*.
- κλάζω* (*ΚΛΑΓΩ*, § 96. 3) *clang*, 2 aor. *ἔκλαγον*. From *ΚΛΑΓΓΩ* (§ 96. 6), 2 perf. *πέκλαγγα*, fut. *κλάγξω*, aor. *ἔκλαγξα*. From *ΚΛΗΓΩ* (§ 96. 18), 2 perf. *πέκληγα*. From *κεκλήγω* (§ 96. 11), part. *κεκλήγων*.
- κλάω* and *κλάω* (—), aor. (from *ΚΛΑΥΩ*) *ἐκλαυσα*, fut. mid. *κλαύσομαι* or *κλαυσσοῦμαι* (§ 114. N. 1). Fut. also *κλαιήσω* or *κλαήσω* (§ 96. 10).
- κλάω* *break*, *κλάσω*, *πέκλασμαι*, *ἐκλάσθην*. From *ΚΛΗΜΙ*, 2 aor. part. *κλάς* in compo-  
sit. *ἀποκλάς*.
- κλώω* *hear*, 2 aor. (from *ΚΛΥ-ΜΙ*) imperat. *κλῦθι* and *πέκλῦθι*, 2 aor. mid. part. *κλύμενος* *famous, celebrated*. *ΚΜΑΩ* see *κάμνω*.
- κορέννυμι* (*ΚΟΡΕΩ*, § 96. 9) *satiate*, perf. *κεκόρηκα*, fut. *κορέσω* Hom. *κορέω* (§ 102. N. 1), perf. pass. Ion. *κεκόρημαι* Attic *κεκόρεσμαι*, 1 aor. pass. *ἐκορέσθην* (§ 109. N. 2).
- κοράζω* (*ΚΡΑΓΩ*, § 96. 3) *cry*, 2 perf. *κέκραγα*, fut. *κοράζω*, 2 aor. *ἔκραγον*. For *κέκραχθι* &c. see § 91. N. 2.
- κορεάννυμι* (*κορεάω*, § 96. 9) *hang, suspend*, fut. *κορεμάσω*, *κορεμῶ* (§ 102. N. 1), aor. *ἐκορέμασα*, *ἐκορεμάσθην*, 1 fut. mid. *κορεμήσομαι*. From *ΚΡΕΜΗΜΙ*, pres. mid. *κορέμαμαι*, subj. *κορέμωμαι*, opt. *κορεμαίμην* and *κορεμοίμην*. *Κορήμνημι* gives pass. *κορήμνημαι*, imperf. *ἐκορημνάμην*.
- κτάομαι* *possess*, perf. *πέκτημαι*, subj. *πέκτωμαι*, opt. *κεκτῆμην* (§ 91. 2 and N. 1).
- κτείνω* (*ΚΤΕΝΩ*, *ΚΤΑΝΩ*, § 96. 18 and 19) *kill*, 1 perf. *ἔκτακα* (§ 98. N. 1), 2 perf. *ἔκτονα*, 2 fut. *κτενῶ* (Homer has *κτανέω*), 1 aor. *ἔκτεινα*, 2 aor. *ἔκτανον*. From *ΚΤΗΜΙ*, 2 aor. *ἔκταν* (§ 117. N. 9), *κτῶ*, *κταίην*, Hom. infin. *κτάμεναι*, part. *κτάς*, 2 aor. mid. *ἐκτάμην*. *ΚΤΟΝΕΩ* (§ 96. 13.), 1 perf. *ἐκτόνηκα*.
- κτίμενος* *built*, 2 aor. mid. part. from *ΚΤΙΜΙ* = *κτίω*.
- κτυπέω* (*ΚΤΥΠΩ*, § 96. 10) *make noise*, *ἐκτύπηκα*, &c. 2 aor. *ἔκτυπον*.
- κυνέω* (*ΚΥΩ*, § 96. 5 and 10)



kiss, fut. *κύσω* (υ-), aor. *ἐκύσα*. *Προσκυνέω* is generally regular.

*κύω* or *κυέω* or *κυῖσκω* (§ 96.

8) *conceive, be pregnant*, *κυήσω*, *ἐκύησα*, 1 aor. mid. *ἐκυησάμην* and (poetic) *ἐκῦσάμην*.

#### A.

*ΛΑΒΩ* see *λαμβάνω*.

*λαγχάνω* (*ΛΑΧΩ*, § 96. 7) *obtain, receive by lot*, perf. *εἴληχα* and (from *ΛΕΓΧΩ* or *ΛΟΓΧΩ*, § 96. 19) *λέλογχα*, 2 aor. *ἐλαχον*, fut. mid. (from *ΛΗΧΩ*, § 96. 18) *λήξομαι* Ionic *λάξομαι*.

*ΛΑΚΩ* see *λάσκω*.

*λαμβάνω* (*ΛΑΒΩ*, *ΛΗΒΩ*, § 96. 7 and 18) *receive*, perf. *εἴληφα*, 2 aor. *ἐλαβον*, perf. pass. *εἴλημμαι*, aor. pass. *ἐλήφθην*, 1 fut. mid. *λήψομαι*. The Ionians have perf. pass. *λέλαμμαι*, and (from *ΛΑΜΒΩ*) fut. *λάμψομαι*, aor. *ἐλάμφθην*; also perf. act. *λελάβηκα* (§ 96. 10).

*λανθάνω* (*ΛΑΘΩ*, *λήθω*, *ibid.*) *am hid*, 2 perf. *λέληθα*, fut. *λήσω*, 2 aor. *ἐλαθον*, perf. mid. *λέλησμαι* Hom. *λέλασμαι*, fut. mid. *λήσομαι*.

*λάσκω* (*ΛΑΚΩ*, § 96. 14) *gable*, 2 perf. *λέλᾱκα* Ion. *λέληκα*, 2 aor. *ἐλακον*, 1 aor. (§ 96. 10) *ἐλάκησα*, fut. mid. *λακήσομαι*.

*ΛΑΧΩ* see *λαγχάνω*.

*ΛΕΓΧΩ* see *λαγχάνω*.

*λέγω* *say*, perf. pass. *λέλεγμαι*,

aor. *ἐλέχθην*. *Λέγω*, I *collect*, perf. *εἴλοχα*, *εἴλεγμαι*, 2 aor. *ἐλέγην*.—Hom. 2 aor. mid. *ἐλέγμην*, *λέκτο* (§ 92. N.).

*ΛΗΒΩ* see *λαμβάνω*.

*λήθω* see *λανθάνω*.

*ληκέω* Ionic = *λάσκω*.

*ΛΗΧΩ* see *λαγχάνω*.

*λούω* *wash, bathe*, *λούσω*, *ἔλουσα*:

Pres. *λούω*, *λούεις*, *λούει*,

P. *λούμεν*, *λούτε*, *λούσι*.

Imperf. *ἔλουν*, *ἔλους*, *ἔλον*, *ἐλούμεν*, *ἐλούτε*.

Pres. mid. *λούμαι*, *λούη*, *λούται*, P. *λούμεθα*, *λούσθε*, *λούνται*.

Imperf. mid. *ἐλούμην*, *ἐλούτο*, P. *ἐλούμεθα*, *ἐλούσθε*, *ἐλούντο*.

Inf. mid. *λούσθαι*.

From *λόω* comes imperf. *ἔλοον* (Hom.). From *λοέω*, aor. infin. *λοέσσαι*, part. *λοέσσας*.

*λύω* *loose*, *λύσω*, *ἔλυσα*, *λέλυκα*, *λέλυμαι*, *ἐλύθην* (short υ). See § 95. N. 2, and § 91. 2. From *ΛΥΜΙ*, 2 aor. *ἐλύμην*, *λύτο*, as passive.

#### M.

*ΜΑΘΩ* see *μανθάνω*.

*μαιμάω* = *μάω*.

*μαίνω* *madden*, 2 perf. *μέμνηνα*, aor. *ἐμνηνα*, pres. mid. *μαίνομαι* *am mad*, 2 aor. pass. *ἐμάνην*, 2 fut. mid. *μανοῦμαι*. *μαίνομαι* (*μάω*) *feel, touch, handle*, fut. *μάσομαι*, aor. *ἐμασσάμην* (Hom.).

*ΜΑΚΩ* see *μηκάομαι*.

*μανθάνω* (*ΜΑΘΩ*, § 96. 7)

- learn*, perf. μεμάθηκα (§ 96. 10), 2 aor. ἔμαθον, fut. mid. μαθήσομαι.—For μαθεῖναι see § 114. N. 2.
- μάρναμαι *fight*, like ἵσταμαι : opt. μαρνοίμην for μαρναίμην.
- μάρπτω *take hold of, seize*, μάρπω, ἔμαρψα, 2 aor. Hom. μέμαρπον and ἔμαρπον, 2 perf. μέμαρπα.
- μάχομαι *combat, fight*; from μαχέομαι, fut. μαχήσομαι and μαχέσομαι and μαχοῦμαι (§ 114. N. 2), aor. ἐμαχεσάμην, perf. μεμάχημαι.
- μάω, 2 perf. μέμαα as present, *feel a strong impulse*, plur. μέμαμεν, μέματε, μεμάασι, dual μέματον, pluperf. plur. μέμασαν, part. μεμαώς : see § 91. N. 2. Mid. μάομαι μῶμαι, *desire*, imperat. μῶσο (as if from μῶω, § 116. N. 4), infin. μῶσθαι.
- μεθύσκω (μεθύω *am intoxicated*, § 96. 8) *intoxicate, make drunk*, aor. ἐμέθυσα.
- μείρομαι (ΜΕΙΡΩ, ΜΕΡΩ, ΜΟΡΩ, § 96. 18 and 19) *share, receive a share*, 2 perf. ἔμμορα (§ 79. N.), 2 aor. ἔμμορον, perf. pass. εἰμασται (§ 76. N. 1) *it is fated*, part. εἰμασμένος.
- μέλλω *am about to*, fut. μελλήσω (§ 96. 10), aor. ἐμέλλησα.
- μέλω *am a concern to any one*, μελήσω, ἐμέλησα, 2 perf. (Hom.) μέμηλα, perf. pass. μέμβλεται (§ 26. N.) for μεμέλειται.
- μένω *remain*, 2 fut. μενῶ, aor. ἔμεινα, perf. (§ 96. 10) μεμένηκα.—Μέμονα = μέμαα from μάω, which see.
- μηκάομαι (ΜΑΚΩ, ΜΗΚΩ, § 96. 18 and 10) *bleat*, 2 perf. μέμηκα, 2 aor. ἔμακον. From μεμήκω (§ 96. 11) comes imperf. ἐμέμηκον.
- μιγνῶμι and μίσγω (ΜΙΓΩ, § 96. 9 and 14) *mix*, μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην, 2 aor. pass. ἐμίγην.
- μιμνήσκω (ΜΝΑΩ, § 96. 1 and 8) *remind*, μνήσω, ἔμνησα, mid. μιμνήσκομαι, perf. mid. μέμνημαι as present, *I remember, recollect*, subj. μέμνωμαι, opt. μεμνήμην (§ 91. 2 and N. 1), aor. pass. ἐμνήσθην, 3 fut. μεμνήσομαι.
- ΜΟΛΩ see βλώσκω.
- μῶκάομαι (ΜΥΚΩ, § 96. 10) *bellow*, 2 perf. μέμῶκα, 2 aor. ἔμῶκον.

## IV.

- ναίω (ΝΑΩ, § 96. 18)  *dwell*, aor. ἔνασα *caused to dwell*, fut. νάσομαι, aor. ἐνάσθην, ἐνασάμην, perf. νένασμαι.
- νάσσω (§ 96. N. 3) *pack closely, stuff*, νάξω, ἔναξα, perf. pass. νένασμαι.
- νέμω *distribute*, 2 fut. νεμῶ and νεμήσω (§ 96. 10), 1 aor. ἔνειμα, perf. νενέμηκα, νενέμημαι, aor. pass. ἐνεμήθην and ἔθην (§ 95. N. 2).
- νέω *swim*, aor. (from ΝΕΥΩ) ἔνευσα, perf. νένευκα, fut.

νεύσομαι and νευσοῦμαι (§ 114. N. 1).  
 νίζω = νίπτω.  
 νοέω *think*, regular. From the simple ΝΟΩ, Ionic νώσω, ἔνωσα, νένωκα.  
 νυστάζω (§ 96. N. 3) *feel sleepy*, νυστάζω and σω, ἐνύσταξα and σα.

## O.

ὀζω (ΟΔΩ, § 96. 4) *emit an odor, smell*, 2 perf. ὀδωδα as present, fut. ὀζήσω Ionic ὀζέσω (§ 96. 10), aor. ὤζησα.  
 οὔρνυμι or οὔγω (§ 96. 9) *open*, imperf. ἔωγον (§ 80. N. 3), 1 perf. ἔωχα, 2 perf. ἔωγα as present, *stand open*, fut. οἴξω, aor. ἔωξα, infin. οἴξαι.  
 The compound ἀνοίγω has aor. ἤνοιξα, 2 aor. pass. ἠνόγην, both later.

οἶδα see ΕΙΔΩ.

οἰδάνω and οἰδάνω = οἰδέω.

οἶομαι and οἶμαι *suppose, think*, imperf. ᾔομην and ᾔομην, aor. pass. ᾔήθην (ΟΙΕΩ, § 96. 10), fut. mid. οἰήσομαι. The epic poets have οἶω and οἶω (οἶω), ὀτομαι, aor. ὠτόθην, ὠτόσασθην.

οἶχμαι *am gone*, 1 perf. (from ΟΙΧΕΩ, § 96. 10 and 19) οἶχκα Hom. ᾤχηκα, perf. pass. ᾤχημαι, fut. οἰχήσομαι.

οἶω see οἶομαι.

ΟΙΩ *bring*, see φέρω.

ὀλισθάνω and αἰνώ (ΟΑΙΣΘΩ, § 96. 7) *slip, slide*, perf. (§ 96. 10) ὠλισθηκα, fut. ὀλισθήσω, 1 aor. ὠλισθησα, 2 aor. ὠλισθον.

ὀλλῶμι (ΟΛΩ, § 96. 10) *destroy*, 2 perf. ὀλωλα, 2 fut. ὀλῶ, 1 perf. ὀλώλεκα, 1 aor. ὤλεσα, 2 fut. mid. ὀλοῦμαι, 2 aor. mid. ὀλόμην.

ὀμνῶμι (ΟΜΩ, § 96. 9) *swear*, perf. ὀμώμοκα (from ΟΜΟΩ, § 96. 10), aor. ὤμοσα, perf. pass. ὀμώμοσμαι and μαι, aor. pass. ὀμόθην, 2 fut. mid. ὀμοῦμαι.

ὀμόρνυμι (ΟΜΟΡΓΩ, *ibid.*) *wipe off*, fut. ὀμόρξω, aor. mid. ὀμορξάμην.

ὀνίνημι (ΟΝΩ, § 96. N. 1) *benefit*, ὀνήσω, ὤνησα, 2 aor. mid. (from ΟΝΗΜΙ) ὠνήμην and ἄμην, opt. ὀναίμην, infin. ὀνασθαι.

ΟΝΩΜΙ (ΟΝΟΩ), pass. ὀνομαι *insult*, aor. ὠνόσθην and ὠνοσάμην, fut. ὀνόσομαι, 1 aor. mid. (from ΟΝΩ) ὠνάμην.

ΟΠΩ see the following.

ὄρω see, imperf. ἑώραν (§ 80. N. 3) Ionic ὄρων, perf. ἑώρακα, ἑώραμαι. From ΕΙΔΩ (which see), 2 aor. εἶδον, εἰδόμην. From ΟΠΩ, 2 perf. (epic) ὄπωπα, perf. pass. ὄμμαι, aor. pass. ὄφθην, fut. mid. ὄψομαι *shall see*, aor. mid. ὄψάμην (little used).

ὄρνυμι (ΟΡΩ, § 96. 9) *rouse, excite*, 2 perf. ὄρῳρα, 1 fut. ὄρσω, 1 aor. ὄρσα. Mid. ὄρνυμαι sometimes ὄρομαι *arise, move myself*, 2 aor. ὠρόμην, 3 sing. ὄρετο and ὄρετο § 92. N.), imperat. ὄρσο and ὄρσεο, infin. ὄρθαι, part. ὄρμενος.



ὀσφραίνομαι (ΟΣΦΡω, § 96. 7)  
smell, fut. ὀσφρήσομαι (§ 96.  
10), 2 aor. mid. ὠσφρόμην  
rarely ὠσφράμην (§ 85. N.  
2), 1 aor. mid. (later) ὠ-  
σφρησάμην.

οὐρέω *tingo*, imperf. οὐρόρουν  
(§ 80. N. 2), οὐρήσομαι.

οὐτάω *wound*, regular. From  
ΟΥΤΗΜΙ, 2 aor. οὐτιαν  
(§ 117. N. 9), infin. Hom.  
οὐτάμεναι, 2 aor. mid. part.  
οὐτάμενος as passive.

ὀφείλω *owe money*, fut. ὀφει-  
λήσω (§ 96. 10), aor. ὠφελ-  
ησα, 2 aor. ὠφελον always  
expresses a wish, *utinam*,  
*O that*.

ὀφλισκάνω (ΟΦΛω) *incut*,  
perf. ὠφληκα (§ 96. 10), fut.  
ὀφλήσω, 2 aor. ὠφλον, ὀφλεῖν.

## Π.

ΠΑΘω see πάσχω.

παίω *strike*, regular. Fut.  
also παίήσω.

πάσχω (ΠΑΘω, § 96. 14) *suf-  
fer*, 2 perf. (from ΠΕΝΘω,  
§ 96. 19), πέπονθα, 2 aor.  
ἔπαθον, fut. mid. πείσομαι  
(§ 12. 4). From ΠΗΘω  
(§ 96. 18), 2 perf. πέπηθα,  
fut. πήσω, aor. ἔπησα, not  
common.—Πέποσθε = πε-  
πόνθατε (§ 91. N. 2).

πᾶτιέομαι *eat*, perf. mid. πέ-  
πασμαι, aor. ἐπᾶσάμην, from  
ΠΑω.

ΠΑω, perf. mid. πέπᾶμαι *pos-  
sess, acquire*, aor. ἐπᾶσάμην.

πειθω *persuade*, 2 perf. πέποι-  
θα, 1 aor. ἔπεισα, 2 aor.  
ἔπιθον (poetic), perf. pass.

πέπεισμαι, aor. pass. ἐπει-  
σθην, fut. mid. πείσομαι.  
ΠΙΘΕω gives πιθήσω, ἐπι-  
θῆσα *obeyed*. Fut. also  
πεπιθήσω.—Ἐπέπιθμεν =  
2 pluperf. 1 plur. ἐπεποί-  
θειμεν (§ 91. N. 2).

πελάω see πλίνηνμι.

πέλω or πέλομαι *am*, imperf.  
3 sing. ἔπλε, ἔπλετο, for  
ἔπελε, ἐπέλετο (§ 26. 1), 2  
pers. ἔπλεο contr. ἔπλεν *thou  
art*, part. περιπλόμενος, ἐπι-  
πλόμενος, *revolving, ap-  
proaching*.

ΠΕΝΘω see πάσχω.

πέρδω *pedo*, 2 perf. πέπορδα,  
2 aor. ἔπαρδον, fut. παρδή-  
σομαι (§ 96. 10).

πέρθω *sack*, πέρσω, ἔπερσα, 2  
aor. ἔπραθον (by metathe-  
sis).—Πέρθαι = 2 aor. mid.  
infin. (§ 92. N.).

πειάννῃμι (ΠΕΤΑω, § 96. 9)  
*expand*, fut. πετάσω and  
πειῶ (§ 102. N. 1), aor.  
ἐπέτᾱσα, perf. pass. πέπιτᾱ-  
μαι (by syncope), aor. ἐπε-  
τάσθην.

πέτομαι *fly*, 2 aor. mid. (syn-  
cop.) ἐπτόμην, πτώμαι, πτοί-  
μην, πτέσθαι, πτόμενος, fut.  
(§ 96. 10) πετήσομαι. See  
also ἵπταμαι.

ΠΕΤω see πίπτω.

πέυθομαι see πυνθάνομαι.

πέφνον see ΦΕΝω.

πήγνυμι later πήσσω (ΠΗΓω,  
ΠΑΓω, § 96. 9 and 18) *fix*,  
2 perf. πέπηγα, fut. πήξω,  
aor. ἔπηξα, perf. pass. πέ-  
πηγμαi, 1 aor. ἐπήχθην, 2  
aor. ἐπάγχην.

**ΠΗΘΩ** see *πάσχω*.

**πῖλνῃμι** and **πῖλνάω** (*πελάω*, § 96. 16, 6) *cause to approach*, *πελάσω*, *ἐπέλασα*, mid. *πῖλνάμαι* *approach*, aor. pass. *ἐπλᾶθην*, 2 aor. mid. (from **ΠΛΗΜΙ**) *ἐπλήμην*.

**πῖμπλημι** later **πῖμπλάω** (**ΠΛΑΩ**, § 96. 1) *fill*, fut. *πλήσω*, aor. *ἐπλησα*, perf. pass. *πέπλησμαι*, aor. *ἐπλήσθην*, 2 aor. mid. *ἐπλήμην*, opt. *πλειμην* (like *θειμην*), imperat. *πλήσο*, part. *πλήμενος*.—*M* before *πλ* is dropped when in composition *αμ* comes to stand before *πι*, as *ἐμπῖπλημι* not *ἐμπῖμπλημι*.

**πῖμπρημι** later **πῖμπράω** (**ΠΡΑΩ**, *ibid.*) *burn*, fut. *πρήσω*, aor. *ἐπρησα* (*Hesiod* has *ἔπρεσε*), perf. pass. *πέπρησμαι*, aor. *ἐπρήσθην*.—In composition *ἐμ-πῖπρημι*: compare the preceding.

**πῖνω** (**ΠΙΩ**, § 96. 5) *drink*, 2 aor. *ἔπιον*, *πίω*, imperat. *πίε* and (from **ΠΙΜΙ**, § 117. N. 12) *πίθι*, *πιεῖν*, *πίων*, perf. (from **ΠΟΩ**) *πέπωκα*, pres. pass. *πιόμαι* as future, *I shall drink*, perf. pass. *πέπομαι*, aor. *ἐπόθην*, 2 fut. mid. *πιόυμαι* (§ 114. N. 2).

**πῖπισκω** (**ΠΙΩ**, § 96. 1, 8) *cause to drink*, *πίσω*, *ἔπισα*. **πῖπράσκω** (*περάω*, § 96. 1, 8, and § 26. 1) *sell*, perf. *πέπρωκα*, *πέπρωμαι*, aor. *ἐπράθην*, 3 fut. *πεπρώσομαι* *shall be sold*; all syncopated.

**πῖπτω** (**ΠΕΤΩ**, § 96. 1) *fall*, 2

aor. *ἔπεσον* Doric *ἔπειτον* (§ 96. 15), 1 aor. *ἔπεσα*, perf. (from **ΠΤΟΩ**, § 96. 17 and 19) *πέπτωκα*, 2 perf. part. *πεπτεώς* and *ηώς* and *πεπιώς*, 2 fut. mid. *πεσέομαι οὔμαι* (§ 114. N. 2).

**ΠΛΑΩ** see **πῖμπλημι**.

**πλέω** *sail*, perf. (from **ΠΛΕΥΩ**) *πέπλευκα*, aor. *ἔπλευσα*, fut. mid. *πλεύσομαι* Doric *πλευσοῦμαι*, perf. pass. *πέπλευσμαι*, aor. pass. *ἐπλεύσθην*. From **πλώω** (**ΠΛΩΜΙ**), 2 aor. *ἔπλων*, part. *πλώς* (§ 117. N. 12).

**πλήσσω** rarely **πλήγνῃμι** (**ΠΛΑΓΩ**, **ΠΛΗΓΩ**, § 96. 3), 2 perf. *πέπληγα*, fut. *πλήξω*, 1 aor. *ἔπληξα*, 2 aor. Hom. *πέπληγον*, perf. pass. *πέπληγμαι*, 2 aor. pass. *ἐπλήγην*, in compos. *ἐπλάγην*.

**πνέω** *blow*, perf. (from **ΠΝΕΥΩ**) *πέπνευκα*, aor. *ἔπνευσα*, *ἐπνεύσθην*, fut. *πνεύσομαι* Doric *σοῦμαι*. From **πνίω**, perf. pass. *πέπνῃμαι* *am prudent* (*inspired*), 1 aor. pass. Hom. *ἄμ-πνύνθην*, 2 aor. mid. (as from **ΠΝΥΜΙ**) *ἐπνῃμην*.

**ΠΟΡΩ**, **ΠΡΟΩ**, 2 aor. *ἔπορον* *gave*, perf. pass. *πέπρωται* *it has been decreed by fate*, part. *πεπρωμένος* *destined*.

**ΠΡΑΩ** see **πῖμπρημι**.

**ΠΡΙΑΜΑΙ** *buy*, 2 aor. mid. *ἐπριάμην*, *πρίωμαι*, *πριαμην*, *πρίασο* or *πρίω* (§ 117. 5), *πρίασθαι*, *πριάμενος*.

**ΠΤΑΩ**, see **ἵπταμαι** and **πτήσσω**.

πήσσω *crouch*, πήξω, ἔπτηξα,  
ἔπτηχα. From ΠΤΑΩ, perf.  
part. πεπτηώς (§ 100. N.),  
2 aor. (as from ΠΤΗΜΙ)  
3 dual κατα-πήτην.

ΠΤΟΩ see πίπω.

πυνθάνομαι (ΠΥΘΩ, § 96. 7)  
poetic πεύθομαι *inquire*,  
perf. πέπυσμαι, fut. πεύσο-  
μαι, 2 aor. mid. ἐπυθόμην.

### P.

ρᾶνω *sprinkle*, regular. From  
‘ΡΑΔΩ, 1 aor. imperat. ῥάσ-  
σατε (Homer.), perf. pass.  
3 plur. ῥέῃδαται.

ῥέζω and ῥοδω and ΕΡΓΩ *do*,  
2 perf. ῥοργα, 2 pluperf.  
ῥώργειν (§ 80. N. 2 and 3),  
fut. ῥέξω, aor. ῥόρεξα.

ῥέω *flow*, aor. (from ‘ΡΕΥΩ)  
ῥόρευσσα, fut. mid. ῥεύσομαι,  
2 aor. pass. (from ‘ΡΥΩ)  
ῥόρύην, ῥύηναι, ῥυεῖς, perf.  
(from ‘ΡΥΕΩ) ῥόρύηκα.

‘ΡΕΩ see ΕΙΠΩ.

ῥήγνυμι (‘ΡΗΓΩ, § 96. 9 and  
18) *tear*, 2 perf. ῥόρωγα  
(§ 96. 19), fut. ῥήξω, aor.  
ῥόρηξα, 2 aor. pass. ῥόρή-  
γην.

ῥίγγω (‘ΡΙΓΩ) *shudder*, 2  
perf. ῥόρίγα as present.

‘ΡΥΩ see ῥέω.

ῥώννυμι (‘ΡΩΩ, § 96. 9)  
*strengthen*, ῥώσω, ῥόρωσα,  
perf. pass. ῥόρωμαι, impe-  
rat. ῥόρωσο *vale, farewell*,  
2 aor. pass. ῥόρώσθην.

### Σ.

σαλπίζω (ΣΑΛΠΙΓΩ) *sound a  
trumpet*, fut. (from ΣΑΛ-

ΠΙΓΓΩ, § 96. 6) σαλπιγξω,  
aor. ἐσάλπιγξα. Later σαλ-  
πίσω, ἐσάλπισα.

σαόω see σώζω.

σβέννυμι (ΣΒΕΩ, § 96. 9)  
*extinguish*, fut. σβέσω, aor.  
ἔσβεσα, perf. pass. ἔσβε-  
σμαι, aor. ἐσβέσθην. From  
ΣΒΗΜΙ, 2 aor. ἔσβην,  
σβείην, σβῆναι.

σεύω (ΣΥΩ, § 96. 18) *shake,  
move, agitate*, aor. ἔσσενα  
(§ 104. N. 1), perf. pass.  
ἔσσυμαι, aor. pass. ἐσύθην  
and ἐσσύθην, 2 aor. mid.  
(from ΣΥΜΙ) σύμην, σύτο.  
For the augment see § 79.  
N.—Mid. Σεῦμαι, σεῦται,  
imperat. σεῦσο, all without  
the connecting vowel.

σκεδάννυμι (ΣΚΕΔΑΩ) *scat-  
ter*, fut. σκεδάσω and σκεδῶ,  
aor. ἐσκεδάσα, pp. ἐσκεδα-  
σμαι.

σκέλλω (ΣΚΕΛΩ, ΣΚΑΛΩ,  
§ 96. 18, 6) *dry up, wither*,  
fut. σκελῶ, perf. (from  
ΣΚΑΛΩ) ἔσκληκα, 1 aor.  
ἔσκληκα, fut. mid. σκλήσομαι.  
From ΣΚΛΗΜΙ, 2 aor.  
ἔσκλην, σκλαίην, σκλήναι.

σοῦμαι = σεῦμαι, imperat.  
σοῦσο, 2 aor. pass. Laconic  
ἔσσουα (ἐσσοῦα?).

σώω see σώζω.

σπέσθαι see ἔπω.

ΣΤΑΩ see ἵστημι.

στερέω and στερίσκω (ΣΤΕΡΩ)  
*deprive*, στερήσω, ἐστέρησα,  
ἐστέρημαι, 2 aor. pass. ἐστέ-  
ρην, στερεῖς.

στορέννυμι, στόρνυμι, στρώννυμι  
(ΣΤΟΡΩ, ΣΤΡΩΩ, ΣΤΟ-



PEΩ) *strew, spread*, σιορῶ and σιρῶσω, ἐσιόρῃσα and ἐσιρῶσα, ἐσιρῶμαι and ἐσιόρῃμαι, ἐσιορέσθην and ἐσιρῶθην.

στυγέω (ΣΤΥΓΩ) *fear, hate*, regular; 2 aor. ἔστυγον, 1 aor. ἔστυξα *cause to fear, terrify*.

σχεῖν see ἔχω.

σώζω *save*, σώσω, ἔσωσα, σέσωμαι and σέσωμαι, 1 aor. pass. (from the epic σώω) ἐσώθην. The epic σαῶω is regular, σαώσω, &c. From ΣΑΩΜΙ we obtain imperf. (ἐσάων) 3 sing. ἐσάω Hom. σάω. The present σάω is rare: it may be changed into σώω (§ 116. N. 4).

## T.

ΤΑΓΩ see ΤΑΩ.

ΤΑΛΑΩ by syncope ΤΑΛΩ, 1 perf. τέτληκα, 2 perf. τέτλαα (§ 91. N. 2), 1 aor. ἐτάλασα, 2 aor. (from ΤΑΗΜΙ) ἔτλην, τλῶ, τλαιν, τλῆθι, τλῆναι, τλᾶς.

ΤΑΩ imperat. τῇ *take thou*, 2 aor. (from ΤΑΓΩ) part. τεταγών.

ΤΕΚΩ see τίκτω.

τέμνω rarely τέμω Ionic τάμνω *cut*, 2 aor. ἔτεμον and ἔταμον, 2 fut. τεμῶ Ionic ταμέω, 1 perf. (from ΤΜΑΩ) τέτμηκα, τέτμημαι, 1 aor. pass. ἐτέμήθην.

τέτμον, ἔτετμον *I met with, found*, a 2 aor. Hom.

τεύχω see τυγχάνω.

τῇ see ΤΑΩ.

ΤΙΕΩ, perf. pass. τετίημαι *am sorrowful, afflicted*, 2 perf. part. τετιήως (§ 100. N.).

τίκτω (ΤΕΚΩ, § 96. 16) *bring forth*, 2 perf. τέτοκα, fut. τέξω, 2 aor. ἔτεκον, 1 aor. ἔτεξα (rare), perf. pass. τέτεγμαι (later), aor. pass. ἐτέχθην (later), fut. mid. τέξομαι, 2 fut. mid. (poetic) τεκοῦμαι (§ 114. N. 2).

τίθην sometimes τιθέω (θέω, § 96. 1) *put*, perf. τέθεικα (observe the penult), fut. θήσω, 1 aor. ἔθηκα (§ 104. N. 2), 2 aor. ἔθην, perf. pass. τέθειμαι, aor. pass. ἐτέθην (§ 14. N. 3), 1 fut. pass. τεθήσομαι.

τίννυμι, τίνω, = τίω.

τιτρώω (ΤΡΑΩ) *bore*, τέτροχα, τρήσω, τέτρημαι.

τιτρώσκω (ΤΟΡΩ, ΤΡΟΩ, § 96. 17 and 1 and 8) *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην.

τιτύσκομαι (ΤΥΧΩ, ΤΥΚΩ, § 96. 1 and 14) *prepare, take aim*, 2 aor. Hom. τέτυκον, τετυκόμην.

ΤΛΑΩ see ΤΑΛΑΩ.

ΤΜΑΩ see τέμνω.

τορέω (ΤΟΡΩ, § 96. 10) *pierce*, τρήσω, &c. 2 aor. ἔτορον.

τόσσαι, τόσσας, = τυχεῖν, τυχών.

τρέφω (ΘΡΕΦΩ, § 14. 3) *nourish, feed, support*, 2 perf. τέτροφα, fut. θρέψω, 2 aor. ἔτραφον (Hom.), pp. τέθραμμαι, 1 aor. pass. ἐθρέφθην, 2 aor. ἐτράφην.

τρέχω (ΘΡΕΧΩ, § 14. 3) *run*,

1 aor. ἔθρεξα, fut. θρέξομαι,  
2 aor. (from ΔΡΑΜΩ) ἔδρα-  
μον, 2 fut. mid. δραμέομαι  
contr. οὔμαι, 1 perf. (§ 96.  
10) δεδράμηκα, 2 perf. (§ 96.  
19) δέδρομα (epic), perf.  
pass. δεδράμημαι.

τρώγω (ΤΡΑΓΩ, § 96. 19) eat,  
τρώξομαι, 2 aor. ἔτραγον.

τυγχάνω (ΤΥΧΩ, § 96. 7) hap-  
pen, attain, 2 aor. ἔτυχον,  
perf. (§ 96. 10) τετύχηκα, 1  
aor. (epic) ἐτύχησα, fut.  
(§ 96. 18) τεύξομαι.

τύπτω (ΤΥΠΩ), τύπω com-  
monly τυπτήσω (§ 96. 10),  
ἔτυψα, τέτυμμαι and τετύπη-  
μαι, ἐτύπην.

τύφω (ΘΥΦΩ, § 14. 3) smoke,  
burn, θύψω, ἔθυψα, 2 aor.  
pass. ἐτύφην.

## Υ.

ὑπεμνήμυκε see ἡμύω.

ὑπισχνέομαι and ὑπίσχομαι  
(ὑπὸ ἵσχω) promise, perf.  
pass. ὑπέσχημαι, aor. ὑπε-  
σχέθην, fut. ὑποσχίσομαι, 2  
aor. ὑπεσχόμην.

## Φ.

ΦΑΓΩ see ἐσθίω.

φάσκω = φημι.

ΦΑΩ see φημι, and the fol-  
lowing.

ΦΕΝΩ kill, 2 aor. Hom.  
πέφρον and ἔπεφρον (for  
πέφενον). From ΦΑΩ, perf.  
pass. πέφαιται, πέφανται,  
πεφάσθαι, 3 fut. πεφήσομαι.

φέρω bear, carry, fero. From  
ΕΝΕΚΩ, 1 perf. ἐνήνοχα  
(§ 81. and § 98. N. 2), perf.

pass. ἐνήνεγμαι, 1 aor. pass.  
ἠνέχθην. From ΕΝΕΓΚΩ  
(§ 96. 6), 1 aor. ἠνεγκα  
(§ 104. N. 1), 2 aor. ἠνεγ-  
κον. From ΟΙΩ, fut. οἴσω,  
1 aor. ὤσα (rare), imperat.  
οἶσε for οἶσον (§ 85. N. 2).  
The Ionians have ἐνελκω  
(§ 96. 18), aor. ἠνεικα,  
ἠνελχθην, perf. ἐνήνεγμαι.

φεύγω (ΦΥΓΩ, § 96. 18) flee,  
2 perf. πέφευγα, 2 aor.  
ἔφυγον, fut. mid. φεύξομαι  
Doric φευξοῦμαι, perf. pass.  
(Homer.) πέφυγμαι have  
escaped. From ΦΥΖΩ  
(§ 96. 3), 2 perf. πέφυζα  
(Homer.), part. πεφυζώς.

φημι (ΦΑΩ) say, fut. φήσω,  
1 aor. ἔφησα, 2 aor. mid.  
ἐφάμην, perf. pass. πέφα-  
σμαι, πεφασμένος :

Ind. φημι, φής, φησι, P.  
φαμέν, φατέ, φασί, D. φατόν.

Imperf. ἔφην, ἔφης and  
ἔφησθα, ἔφη, P. ἔφαμεν,  
ἔφατε, ἔφασαν, D. ἔφατον,  
ἐφάτην.

Subj. φῶ, φῆς, φῆ, &c.

Opt. φαίην, φαίης, &c.

Imperat. φάθι, φάτω, &c.

Infin. φάναι, Part. φάς.

φθάνω (ΦΘΑΩ, § 96. 5) come  
before, anticipate, φθάσω,  
ἔφθασα, ἔφθακα, fut. mid.  
φθήσομαι. From ΦΘΗΜΙ,  
2 aor. ἔφθην, φθῶ, φθαίην,  
φθῆναι, φθάς, 2 aor. mid.  
part. φθάμενος.

φθίλω and φθίω consume,  
perish, φθίλω, ἔφθισα, ἔφθι-  
μαι, 2 aor. mid. (from  
ΦΘΙΜΙ, § 117. N. 12) ἐφθι-

μην, subj. φθίωμαι, opt. φθίμην, ἴο, ἴτο, infin. φθίσθαι, part. φθίμενος.

φιλέω love, regular. From ΦΙΛΩ, 1 aor. mid. ἐφίλαμην, imperat. φίλαι.

φοβέμαι, infin. φοβῆναι, = φορέω.

φορέω (φέρω, § 96. 17), regular.

From ΦΡΗΜΙ, 2 aor. imperat. φρές in compos. εἰσφρες (§ 117. N. 10).

ΦΥΓΩ and ΦΥΖΩ see φεύγω.

φύω produce, πέφυκα, φύσω, ἔφυσα, 2 perf. πέφυα, 2 aor. (from ΦΥΜΙ) ἔφυν, φύω, φύην, φύναι, φύς, 2 aor. pass. (later) ἐφύην.

## X.

χάζω, χάζομαι, give way, yield, 2 aor. (from ΚΑΔΩ) κέκαδον, κεκαδόμην. From ΚΕΚΑΔΕΩ, fut. κεκαδήσω be-leave, make give way.

χαίνω (ΧΑΝΩ, ΧΗΝΩ) gape, κέχηνα, ἔχανον, χανοῦμαι. Χάσκω is preferable in the present.

χαίρω rejoice, fut. (§ 96. 10) χαιρήσω, perf. (ΧΑΡΕΩ) κεκάρηκα, κεχάρημαι, 2 aor. pass. (ΧΑΡΩ) ἐχάρην. Poetic, perf. pass. κέχαρμαι, 1 aor. mid. ἐχηράμην, 2 aor. mid. (Hom.) κεχαρόμην, 1 fut. κεχαρήσω.

χαυδάνω (ΧΑΝΔΩ, ΧΑΔΩ, § 96. 7) contain, hold, receive, 2 perf. κέχαυδα, 2 aor. ἔχαδον, fut. mid. (ΧΕΝΔΩ, § 96. 19) χείσομαι (§ 12. 4).

χάσκω (ΧΑΩ) = χαίνω, which see.

χέζω (ΧΕΔΩ) caco, 2 perf. κέχοδα, aor. ἔχεσα and σον (§ 85. N. 2), fut. χέσομαι Doric χεσοῦμαι.

χέω pour, 1 fut. χέω (§ 102. N. 1), 1 aor. ἔχεα (§ 104. N. 1). From ΧΕΥΩ, fut. χεύσω, aor. ἔχευσα and ἔχευα (ibid.). From ΧΥΩ, perf. κέχυκα, κέχυμαι. From ΧΥΜΙ, 2 aor. mid. ἐχύμην.

ΧΡΑΙΣΜΩ help, 2 aor. ἔχραισμον, fut. (§ 96. 10) χραισμήσω, aor. ἐχραίσμησα.

χρή (from χράω) it is necessary, subj. χρῆ, optat. χρείη (§ 117. N. 4), infin. χρῆναι, part. χρεών, imperf. ἐχρήν and χρήν, fut. χρήσει.—The compound ἀπόχρη it is enough, has imperf. ἀπέχρη, infin. ἀποχρήν.

χρώννυμι (ΧΡΩΩ, § 96. 9) color, χρώσω, ἔχρωσα, κέχρωσμαι.

χώννυμι (χῶω, ibid.) heap up, dam, χῶσω, ἔχωσα, κέχωσμαι.

## Ψ.

ψύχω cool, ψύξω, 2 aor. (ΨΥΓΩ) ἐψύγην.

## Ω.

ώθέω (ΩΘΩ, § 96. 10) push, ώθήσω and ώσω, perf. έωκα (§ 80. N. 2), aor. έωσα, perf. pass. έωσμαι, aor. pass. έώσθην.

ώνέομαι buy, purchase, imperf. έωνούμην, perf. pass. έώνημαι (ibid.), fut. ώνήσομαι, aor. ώρησάμην (not Attic).



## ADVERB.

§ 119. 1. Many adverbs answering to the question *πῶς*; *how, in what MANNER? quomodo?* are formed from adjectives, pronouns, and participles, by changing the termination *ος* into *ως*. E. g. *σοφῶς* *wisely*, from *σοφός* *wise*; *χαριέντως* *gracefully*, from *χαριεις* gen. *χαριεντος*, *graceful*; *ἀληθῶς* contr. *ἀληθῶς* *truly*, from *ἀληθής* gen. *ἀληθέος*, *true*; *οὕτως* *thus*, from *οὗτος* *this*; *ὧντως* *indeed*, from *ὦν* gen. *ὄντος*, *being*.

2. Some end in *δην* or *αδην*. E. g. *γράβδην* *scratchingly*, from *γράφω* *I scratch*; *συλλέβδην* *collectively*, from *σύλλαμβάνω* (*ΛΗΒΩ*) *take together*; *βάδην* *walking, slowly*, from *βαίνω* (*βάω*) *walk, go*; *σποράδην* *scatteredly*, from *σπείρω* (§ 96. 18, 19) *sow, scatter*; *λογάδην* *selectedly*, from *λέγω* (§ 96. 19) *select, collect*. Such adverbs are derived from verbs.

3. Some end in *δον* or *ηδον*. E. g. *ἀγεληδόν* *in herds*, from *ἀγέλη* *herd*; *βοτρυδόν* *in clusters, like grapes*, from *βότρυς* *grape*; *κλαγγηδόν* *with a loud noise*, from *κλαγγή* *clangor*; *πλινθηδόν* *like brick-work*, from *πλινθος* *brick*; *σπειρηδόν* *spirally*, from *σπείρα* *spiral line*; *τετραποδιδόν* *like a quadruped*. Such adverbs are derived from nouns.

4. Some end in *ι* or *ει*, *τι* or *τει*. E. g. *ἐθελοντί* *voluntarily*, from *ἐθέλω* gen. *οντος*, *willing*; *αὐτοβοῇ* (*αὐτός βοή*) *at the first signal*; *ἀγελαστὶ* (*ἀ γελᾶω*) *without laughing*; *βαρβαριστὶ* (*βαρβαρίζω*) *like a barbarian*; *Ἑλληνιστὶ* (*Ἑλληνίζω*) *after the Greek fashion, in Greek*; *Δωριστὶ* (*Δωρίζω*) *Dorically*; *ἀμαχητεὶ* or *τι* *without fighting*.

5. Some end in *ξ*. E. g. *ἐναλλάξ* (from *ἐν ἀλλάσσω*) *in turns, crosswise*; *λάξ* *by kicking*; *πύξ* *with the fist, in boxing*; *ὀδᾶξ* (*ὀδοός*) *with the teeth*.

6. A few end in *ινδην*. E. g. *πλουτινδην* (*πλοῦτος*) *according to (his) wealth*.

§ 120. Adverbs answering to the question *πῶσάνκις*; *how often? quoties?* end in *άνκις*. E. g. *πολλάκις* (*πολύς πολλοῦ*) *often, many times*; *ὀλιγάκις* (*ὀλίγος*) *a few times*; *συχνάκις* (*συχνός*) *frequently*. For the numeral adverbs see § 62. 4. Such adverbs are derived from adjectives.

§ 121. 1. Adverbs answering to the question *ποῦ* or *πόθι*; *where? IN what PLACE? ubi?* end in *θι* or *σι*. E. g. *αὐ-*

τόθι (from αὐτός) *in that very spot*; ἄλλοθι (from ἄλλος) *in another place*; οὐδαμόθι *nowhere*; ὅθι (from ὅς) *where*.

The termination ησι (ν) is chiefly appended to names of cities; as Ἀθήνησι at *Athens*, Θήβησι at *Thebes*, from Ἀθηναί, Θήβαι. When the substantive ends in α pure or ρα, the adverb ends in ᾶσι as Θεσπιᾶσι at *Thespieae*, Πλαταιᾶσι at *Plataeae*, from Θεσπιαί, Πλαταιαί.

Some end in ου or χου. E. g. πανταχοῦ *every where*, ἄλλαχοῦ *elsewhere*, πολλαχοῦ *in many places*, οὔ and ὅπου *where*, αὐτοῦ *there*.

Some end in οῖ. E. g. Ἴσθμοῖ at *the Isthmus*, Μεγαροῖ at *Megara*, ἐνδοῖ *within*, ἐξοῖ *without*. Οἴκοι at *home*, takes the accent on the penult (§ 20. NOTE).

Here belong the adverbs ἐνθα or ἐνθάδε or ἐνταῦθα *here, there*, ὧδε *here*, ἐκεῖ *there*, ἐνδον *within*, ἄνω *up*, κάτω *down*, ἔσω *in*, ἔξω *out*, ἐγγύς *near*, πόρρω *far*, ἐκός *afar*, ἀγχοῦ *nigh*.

NOTE 1. Those in ησι or ᾶσι are, strictly speaking Ionic datives (§ 31. NOTE 3). The ending οι is the old termination of the dative of the second declension, and of nouns in ω gen. οος, of the third declension (§ 42.)

2. Those which answer to the question πόθεν *whence*? FROM *what PLACE*? unde? end inθεν. E. g. Ἀθήνηθεν *from Athens*, οὐρανόθεν *from heaven*, θεόθεν *from god, divinitus*, Διόθεν *from Jupiter*. The Ionians and the poets may use θε forθεν, as τηνῶθε = ἐκεῖθεν *thence*.

3. Those which answer to πόσε or ποῖ *whither*? TO *what PLACE*? quò? end in δε or σε. E. g. οἰκόνδε *to the house, home*, ἑλαδε *to the sea*, Μαραθῶνάδε *to Marathon*, Ἀθήναζε (for the Doric Ἀθήνασδε) *to Athens*, Θήβαζε (= Θίβασδε) *to Thebes*, Ολυμπίαζε *to Olympia*, ἐκεῖσε *thither*.

NOTE 2. In strictness, the ending -δε is appended to the accusative sing. or plur. of the noun.—The adverbs οἰκαδε = οἰκόνδε, and φύγαδε *to flight*, imply nom. ΟΙΞ, ΦΥΞ, gen. οἶκος, φυγος.

4. Those which answer to πῇ; *in what direction*? quâ? end in η or χη. E. g. ἀλλαχῇ *in another direction*, πανταχῇ *in every direction*, οὐδαμῇ *in no way*.

The last vowel becomes η only when the nominative of the adjective, from which such adverbs are derived, is not obsolete; as ἄλλῃ *another way*, τῇ *this way*, from ἄλλος, ὅ.

§ 122. The following adverbs answer to the question *πότε*; *when*, *IN what TIME?* *quando?*: *νῦν* *now*, *σήμερον* *to-day*, *αὔριον* *to-morrow*, *χθές* and *ἐχθές* *yesterday*, *προχθές* *the day before yesterday*, *τῆτες* *this year*, *πέρουσι* (*ν*) *last year*, *ὀψέ* *late*, *πρῶι* *early*, *in the morning*, *πάλαι* *formerly*, *νεωστὶ* *lately*, *πρῶην* *formerly*, *recently*, *πρὶν* *before*, *ὕστερον* *afterwards*, *νυκτιῶς* *nightly*, *noctu*, *ἀεὶ* *always*, *πάντοτε* *at all times*, *ἔπειτα* *after*, and a few others.

*Πηνίκα*; *at what hour?* is answered by *τηνίκα* or *τηνικάδε* or *τηνικαῦτια* *at this or that time*, *ἤνικα* or *ὀπηνίκα* *at which time*.

*Πῆμος* (poetic) *when?* is answered by *τῆμος* or *τημόσδε* or *τημοῦτος* *then*, *ῆμος* or *ὀπῆμος* *when*.

§ 123. The following table exhibits the derivatives of (§ 73. 1) *ΠΟΣ*, *ὍΠΟΣ*, *ΤΟΣ* (§ 63. N. 2), and *ὅς* (§ 69.):

Interrogative	Indefinite	Demonstrative	Relative
<i>ποῦ</i> or <i>πόθι</i> ; <i>where?</i> <i>ubi?</i>	<i>πού</i> or <i>ποθί</i> <i>somewhere,</i> <i>alicubi.</i>	<i>τόθι</i> <i>here,</i> <i>in this</i> <i>place, hâc.</i>	<i>οὗ</i> or <i>ὅθι</i> <i>ὅπου</i> or <i>ὀπό-</i> <i>θι</i> <i>where.</i>
<i>πόθεν</i> ; <i>whence?</i> <i>unde?</i>	<i>ποθέν</i> <i>from</i> <i>some place,</i> <i>alicunde.</i>	<i>τόθεν</i> <i>thence,</i> <i>inde.</i>	<i>δοθεν</i> or <i>ὀπό-</i> <i>θεν</i> <i>whence,</i>
<i>ποῖ</i> or <i>πόσε</i> ; <i>whither?</i> <i>quò?</i>	<i>ποῖ</i> <i>some-</i> <i>whither,</i> <i>aliquo.</i>	wanting.	<i>οῖ</i> or <i>ὀποι</i> <i>whither.</i>
<i>πῇ</i> <i>in what</i> <i>direction?</i> <i>quâ?</i>	<i>πῇ</i> <i>in some</i> <i>direction,</i> <i>aliquâ.</i>	<i>τῇ</i> or <i>τῇδε</i> or <i>ταύτῃ</i> <i>in this</i> <i>direction, hâc.</i>	<i>ῇ</i> or <i>ὀπῇ</i> <i>in which</i> <i>direction.</i>
<i>πότε</i> ; <i>when?</i> <i>quando?</i>	<i>ποτέ</i> <i>at some</i> <i>time, once.</i>	<i>τότε</i> <i>then,</i> <i>tunc.</i>	<i>ότε</i> or <i>ὀπότε</i> <i>when.</i>
<i>πῶς</i> ; <i>how?</i> <i>quomodo?</i>	<i>πῶς</i> <i>some-</i> <i>how.</i>	<i>τῶς</i> or <i>ὥς</i> or <i>ὥδε</i> or <i>οὕτως</i> <i>thus, so, sic.</i>	<i>ὥς</i> or <i>ὀπως</i> <i>as.</i>

The forms *πόθι*, *ποθί*, *τόθι*, *ὅθι*, *οῖ*, *τόθεν*, *τῶς*, are poetic.

NOTE. The letter *ι* (long) is annexed to some demonstrative abverbs for the sake of emphasis (§ 73. NOTE 2); as *νυνί* *at this very moment*, from *νῦν* *now*; *οὕτωσι*, *ἐντευθενί*, from *οὕτως*, *ὥδε*, *ἐντεῦθεν*.



Some relative adverbs are strengthened by *πέρ* or *οὖν* (compare *ibid.* and § 69. NOTE 2); as *ὥσπερ*, *ὥσπεροῦν*, *ὅπουοῦν* *wherever, ubicunque*, *ὅπωςοῦν* *howsoever, in what manner soever, quomodocunque*.

§ 124. Some *genitives, datives, and accusatives* are used adverbially. E. g. *τέλος* *finally, lastly*, *δημοσίᾳ* (from *δημόσιος* *public*) *publicly*, *κοινῇ* (from *κοινός* *common*) *in common*.

The accusative sing. or plur. of the *neuter* of an adjective is often used adverbially; as *μόνον* *only*, *μικρόν* *little*, *πολλά* or *πολύ* *much*. See also § 125.

NOTE. In some instances an oblique case and the preposition, which governs it, are used adverbially; as *παραχρῆμα* (*παρά* *χρῆμα*) *instantly*, *πρὸς* *ἔργου* (*πρὸ* *ἔργου*) *to the purpose*, *καθάπερ* (*καθ'* *ἅπερ*) *as*, *ἐξαίφνης* (*ἐξ* *αἰφνης*) *suddenly*, *ἐκποδὼν* (for *ἐκποδῶν* = *ἐκ* *ποδῶν*) *out of the way*, *ἐμποδὼν* (for *ἐμποσὶ* = *ἐν* *ποσὶ*) *in the way, impeding*, *ἐπισχερῶ* (*ἐπὶ* *σχερῶ*) *successively, in order*.

#### COMPARISON OF ADVERBS.

§ 125. The comparative of an adverb derived from an adjective is the same with the *neuter sing.* of the comparative; the superlative is the same with the *neuter plur.* of the superlative of that adjective. E. g.

*πικρῶς* *bitterly*, *πικρότερον* *more bitterly*, *πικρότατα* *most bitterly*, from *πικρός* *bitter*; § 57.

*σοφῶς* *wisely*, *σοφώτερον* *more wisely*, *σοφώτατα* *most wisely*, from *σοφός* *wise*; *ibid.*

*ἡδέως* *pleasantly*, *ἡδιον* *more pleasantly*, *ἡδιστα* *most pleasantly*, from *ἡδύς* *pleasant*; § 58.

NOTE 1. Some adverbs of the comparative degree end in *ως*; as *χαλεπωτέρως*, *ἀγριωτέρως*, *ἐδυμενεστέως*, from *χαλεπῶς*, *ἀγρίως*, *ἐδυμενῶς*. Superlatives in *ως* are very rare.

Some comparatives and superlatives end in *ω*; as *ἐγγυτέρω* *nearer*, *ἐγγυτάτω* *nearest*, from *ἐγγύς* *near*. This is always the case when the positive ends in *ω*, as *ἄνω*, comp. *ἄνωτέρω*, super. *ἄνωτάτω*.

NOTE 2. Observe the following comparisons: *ἄγχι* *near*, *ἄσπον* (compare § 58. NOTE), *ἄγχιστα* *ἐκὰς* *afar*, *ἐκαστέρω*, *ἐκαστάτω* *ἐνδον* *within*, *ἐνδοτέρω*, *ἐνδοτάτω* *μάλα* *very*, *μᾶλλον* *rather, more*, *μάλιστα* *νύκτις* *nightly, noctu*, *νυκτιατέρω*, *νυκτιατάτω* *πέρα* *further, beyond*, *περαιτέρω*, *περαιτάτω* *πρὸς* *ἔργου* (§ 124. NOTE) *to the purpose*, *προυργιατέρω*, *προυργιατάτω*.

## DERIVATION OF WORDS.

§ 126. All words, which cannot be proved to be derivative, must be considered primitive.

## SUBSTANTIVES DERIVED FROM OTHER SUBSTANTIVES.

§ 127. 1. *Patronymics*, that is, names of men and women derived from those of their parents or ancestors, end in *ιδης*, *αδης*, *ιαδης*, gen. *ων*· *ωνος* rarely *ορος*· fem. *ις*, *ας*, gen. *ιδος*, *αδος*· *ινη*, and *ιωνη*.

Patronymics from nouns in *ης* and *ας*, of the first declension, end in *αδης*· as *Ἰπποτιάδης* the son of *Hippotes*, from *Ἰππότης*· *Βορεάδης* the son of *Boreas*, from *Βορέας*.

Those from nouns in *ος* and *ιως*, of the second declension, end in *ιδης* and *ιαδης*, respectively; as *Κρονίδης* the son of *Kronos*, from *Κρόνος*· *Ἀσκληπιάδης* the son of *Asclepios*, from *Ἀσκληπιός*.—Those in *ων*, as *Κρονίων* = *Κρονίδης*, are poetic.

Those from nouns of the third declension end in *ιδης* or *ιαδης*. They are formed by dropping *ος* of the genitive and annexing these endings. E. g. *Πελοπίδης* the son of *Pelops*, from *Πέλοψ* gen. *Πέλοπος*· *Πηλείδης* contracted *Πηλείδης* the son of *Peleus*, from *Πηλεύς* gen. *Πηλέος*.—The Homeric dialect annexes *ιαδης*, as *Φερετιάδης* from *Φέρης* *Φέρετιος*, *Πηληϊάδης* from *Πηλεύς* gen. *Πηλῆος* (§ 44. NOTE 2). Sometimes it annexes *ων*, as *Πηλείων* = *Πηλείδης*.

Feminine patronymics in *ις* and *ας* correspond to masculines in *ιδης* and *ιαδης*, as *Βρισηῖς* the daughter of *Briseus*, from *Βρισεύς*· *Ἀτλαντίς* from *Ἄτλας* gen. *Ἄτλαντος*. Those in *ινη* and *ιωνη* correspond to masculines in *ων*, as *Ἀδρηστινη* from *Ἀδρηστος*, *Ἀχρисиώνη* from *Ἀχρисиος*.—The Attics contract *ηῖ* into *η* in the oblique cases; as *Νηρηίδων* for *Νηρηίδων* from *Νηρηῖς* *Nereid*.

NOTE. Some proper names have the form only of patronymics, without the signification; as *Εὐριπίδης* *Euripides*, *Δευκαλίων* *Deucalion*.

2. *Diminutives* of the neuter gender end in *ιον*, *ιδιον*, *αριον*, *υλλιον*, *υδριον*, *υφριον*. E. g. *μαχαριον* a little knife, from *μάχαιρα*· *ἀνθρωπιον* a little fellow, from *ἄνθρωπος*· *ορνιθιον* a little bird, from *ὄρνις* *ὄρνιθος*· *οικιδιον* a little house,

from οἶκος· ἀνθρωπάριον from ἀνθρωπος· ξενύλλιον or ξενίδριον, from ξένος *stranger*· ζωύφιον *animalcule*, from ζῶον.—The first syllable of the ending ιδιον is contracted with the preceding vowel; as βοίδιον for βοῖδιον, from βοῦς βοός· γῆιδιον for γῆιδιον, from γῆ· ἰχθυδιον (strictly ἰχθυιδιον) from ἰχθύς, ἰματιδιον (for ἰματιῖδιον) from ἱμάτιον· λεξειδιον from λέξις λέξεως. The ending ειδιον often becomes ἰδιον.—Many diminutives in ιον have lost their diminutive signification; as πεδιον from πέδον *plain*. It must be confessed however that the primitive word is more dignified than the derivative in ιον.

Masculine diminutives end in ισκος, υλος or υλλος (Doric); as στεφανίσκος *a little crown*· ἀνθρωπίσκος from ἀνθρωπος. Proper names in υλος are not diminutive in their signification; as Αἰσχύλος *Æschylus*,

Feminine diminutives end in ις gen. ιδος, and ισκη (corresponding to masc. ισκος); as νησις *islet*, from νῆσος *island*; μειρακίσκη *a young girl, lass*, from μεῖραξ gen. μεῖρακος.

3. *National appellatives* end in ιος, ιτης, αῖτης, ητης, ιωτης, ἑνός, ηνος, ἱνος, εως. E. g. Κορίνθιος *a Corinthian* from Κόρινθος *Corinth*; Σταγειρίτης *a Stagirite*, from Στάγειρα *Stagira*; Τεγεάτης *a Tegean*, from Τεγέα *Tegea*; Αἰγινήτης from Αἴγινα· Σικελιώτης from Σικελία· Σαρδιανός *a Sardinian*, from Σάρδεις· Ἀβυδηνός from Ἀβυδος· Ταραντῖνος from Τάραντον· Πλαταιεύς from Πλαταιαί. When the name of the place ends in α, αι, or η, the ending ιος generally becomes αιος, as Ἀθηναῖος from Ἀθήναι.

The feminines of this class end in α, ις, ας; as Ἀθηναία, Περγίς, Ἐλικωνιάς.

4. *Nouns denoting a place where there are many things of the same kind*, end in ων; as ὁ δαφνών *laurel grove*, from δάφνη *laurel*. Sometimes they end in ωνια; as ῥοδωνιά *rose-garden*, from ῥόδον *rose*.

5. Many appellatives end in της; as πολίτης *citizen*, from πόλις *city*; ὅπλιτης *an armed man*, from ὅπλον *weapon*, δημότης *member of a demos*.—Those in ιτης have long ι.

6. Some end in εως; as ἱερεὺς *priest*, from ἱερόν *temple*; γραμματεὺς *scribe*, from γράμμα *letter*; ἵππεύς *horseman*, from ἵππος *horse*.



7. Some feminine appellatives end in *σσα* or *ισσα*; as *βασίλισσα* *queen*, from *βασιλεύς* *king*; *ἄνασσα* from *ἄναξ* *gen.* *ἄνακτος*; *Θρᾷττα* a *Thracian woman*, from *Θρᾷξ* *gen.* *Θρακός*.

8. Feminine appellatives in *ις* *gen.* *ιδος* come from masculines in *ης* (§ 127. 5) and *ας* (of the first declension); as *πολίτις* from *πολίτης*, *δεσπότης* from *δεσπότης*, *ἀγοπῶλις* from *ἀγοπῶλης*.

9. Feminines in *τρια*, *τρεις*, *τειρα*, come from verbal nouns in *της*, *τηρ*, *τωρ* (§ 129. 2); as *ποιήτρια* *poetess*, from *ποιητής* *poet*; *αὔλητις* a *female flute-player*, from *αὔλητής*; *δότειρα* from *δοτής* *giver*.

#### SUBSTANTIVES DERIVED FROM ADJECTIVES.

§ 128. 1. Many abstract nouns end in *ια*; as *κακία* *vice*, from *κακός* *bad, wicked*; *μωρία* *folly*, from *μωρός* *foolish*; *ἀνδρία* *valor*, from *ἀνὴρ* *gen.* *ἀνδρός* *man*. If this ending be preceded by *ε* or *ο*, a contraction takes place; as *ἀλήθεια* *truth*, from *ἀληθής* *gen.* *ἀληθέος* *true*; *ἄνοια* *amentia*, from *ἄνοος* *amens*. The ending *εια* however often becomes *ια*; as *ἀμάθεια* and *ἀμαθία* *ignorance*, from *ἀμαθής*.

2. Many end in *της* *gen.* *τητος*; as *ποιότης* *quality*, from *ποιός*; *of what quality? qualis?* *ὀξύτης* *sharpness*, from *ὀξύς* *sharp*. They are generally paroxytones (§ 19. 2).

3. Not unfrequently abstract nouns end in *συνη*; as *δικαιοσύνη* *justice*, from *δικαίος* *just*; *σωφροσύνη* *chastity*, from *σώφρων* *chaste*. If the penult of the primitive be short, the ending *οσυνη* becomes *ωσυνη* (compare § 57. 1); as *ιερωσύνη* *priesthood*, from *ιερός*.

4. Sometimes the abstract noun is formed by changing the ending *υς* of the adjective into *ος* *gen.* *εος*; as *βάθος* *depth*, from *βαθύς* *deep*; *μῆκος* *length*, from *ΜΗΚΥΣ* *long*; *αἷσχος* *ugliness*, from *ΑΙΣΧΥΣ* *ugly*.

5. Sometimes the abstract of adjectives in *ος* does not differ from their feminine, except in the accent; as *ἐχθρα* *enmity*, from *ἐχθρός* *inimical*. Such nouns have the accent always on the penult.

#### SUBSTANTIVES DERIVED FROM VERBS.

§ 129. 1. Many abstract nouns are formed by changing *ω* of the present into *η*, *α*, *ος* *gen.* *ου*. E. g. *βλάβη* *injury*,

from βλάπτω (§ 96. 2) *I injure*; μάχη battle, from μάχομαι *I fight*; χαρά joy, from χαίρω (§ 96. 18) *I rejoice*; τύπος an impress, from τύπτω (§ 96. 2); ἐλέγχος confutation, from ἐλέγχω *I confute*. When the vowel-sound vibrates between α, ε, ο (§ 96. 19), verbals of this class have ο in the penult; λόγος saying, from λέγω *I say*; φθορά corruption, from φθείρω (§ 96. 18, 19) *I corrupt*; αἰοδή song, from αἰδω *I sing*.

Many annex ος gen. εος to the root without any further change; as πράγος thing, from πράσσω (§ 96. 3) *I do*; γένος race, from γίγνομαι (ΓΕΝΩ) *I become*.

Feminines in εἰα are derived from verbs in ευω; as βασιλεία sovereignty, from βασιλεύω *I rule*.

2. Verbals denoting the *subject of the verb* end in της, τηρ, τωρ; as ποιητής maker, from ποιέω *make*; ὕβριστής one who insults, from ὕβριζω *insult*; ἑντήρ one who draws, from ἔννυ I draw; ῥήτωρ speaker, orator, from ῥέω *I say*. Sometimes they are paroxytone (§ 19. 2); as ψάλτης harper, from ψάλλω. The penult of such nouns is generally like that of the perfect passive 2 pers. sing. (§ 107.).

Some nouns of this class end in ευς; as γραφεύς writer, from γράφω *I write*; σπορεύς sower, from σπείρω (§ 96. 18, 19).

Some compounds annex ης or ας gen. ου to the last consonant of the verb; as γεωμέτρης geometer, one who measures land, from γεωμετρέω (γῆν μετρέω) *I measure land*; φυγαδοθήρας hunter of fugitives, from φυγᾶς and θηράω.

3. Nouns denoting the *action of the verb* end in σις or σια; as θέσις position, from τίθημι (θέω) place, put; ὄρασις vision, from ὁράω *I see*; εἰκασία the act of likening, from εἰκάζω; λέξις diction, from λέγω say. The penult of such nouns is generally like that of the perfect passive 2 pers. sing. (§ 107.). It is observed that such nouns are equivalent to the infinitive active; e. g. λήσις = τὸ λείν, ἀθανασία = τὸ εἶναι [τινα] ἀθάνατον.

Some end in μος; as διωγμός persecution, from διώκω *I pursue*; βαρβαρισμός barbarism, from βαρβαρίζω. Their penult is usually like that of the perfect passive 1 pers. sing.

4. Nouns denoting the *effect of the verb* end in μα; κόμμα that which is cut off, a piece, from κόπτω *I cut*; πράγμα that which is done, deed, from πράσσω *I do*. Their penult is generally like that of the perfect passive 1 pers. sing. We may observe that such words are nearly equivalent to the

neuter participle perf. pass. ; e. g. δόγμα = τὸ δεδογμένον, θέμα = τὸ τεθειμένον.

5. Verbals in *μη* sometimes express the *action*, as ἐπιστήμη *knowledge*, = τὸ ἐπιστάσθαι; and sometimes the *effect*, as γραμμή *line* (drawn).

#### ADJECTIVES DERIVED FROM OTHER ADJECTIVES.

§ 130. A few adjectives are derived from other adjectives by dropping the ending and annexing *ιος*; as ἐλευθέριος *liberal*, from ἐλεύθερος *free*. A few annex *σιος*, as ἐκούσιος *voluntary*, from ἐκών gen. ἐκόντος (§ 12. 4).

Some end in *κος* or *ακος*; as θηλυκός from θήλυς, σπονδειακός from σπονδεῖος.

#### ADJECTIVES DERIVED FROM SUBSTANTIVES.

§ 131. 1. The endings *ιος*, *αιος*, *ειος*, *εινος*, *οιος*, *ικος*, denote *belonging* or *relating to*; as αἰθέριος *etherial*, from αἰθήρ gen. αἰθέρος *ether*; Θηβαῖος *Theban*, from Θῆβαι *Thebes*; ἀνθρώπειος *human*, from ἄνθρωπος *man*; αἰδοῖος *venerable*, from αἰδώς *respect*; πατρῷος *paternal*, from πατήρ gen. πατέρος *syncor.* πατρός, *father*; λογικός *rational*, from λόγος *reason*; ποιητικός *poetical*, from ποιητής *poet*.

2. The endings *εος*, *ῖνος* generally denote the *material* of which any thing is made; as χρύσεος *contracted χρυσοῦς golden*, from χρυσός *gold*; πέτρινος *of stone*, from πέτρα *stone*; δοῦνιος *oaken*, from δῶς *oak*.

Here belongs the ending *εινος*, as ὄρεινός *mountainous*, from ὄρος *mountain*; σκοτεινός *dark*, from σκότος *darkness*.

3. The endings *ερος*, *ηρος*, denote *quality*; as τρυφερός *luxurious*, from τρυφή *luxury*; αἱματηρός *bloody*, from αἷμα gen. αἵματος *blood*.

Also the ending *αλεος*, *ηλος*, *ωλος*, as θαρξάλεος *courageous*, from θάρξος *courage*; ὑπνηλός *sleepy* from ὕπνος *sleep*; ἁμαρτωλός *prone to sin*, from ἁμαρτία.

4. Those in *ιμος* express generally *fitness*; as ἐδώδιμος *eatable*, from ἐδωδή *food*; χρησιμος *useful*, from χρησις *use*; μάχιμος *warlike*, from μάχη *battle*.

5. Adjectives in *ηεις*, *ιεις*, *οεις*, generally denote *fulness*; as χαριεις *graceful*, from χάρις *grace*; τιμήεις *valuable*, from



τιμή *value*; πυρόεις *full of fire*, from πῦρ *fire*; νιφόεις *full of snow*, from ΝΙΨ νιφός *snow*.

6. Those in ὠδης denote *resemblance* or *fulness*; as πυρόδης *like fire*, from πῦρ *fire*; πετρώδης *full of stones*, from πέτρα *stone*.

7. Adjectives in μων are strictly derived from verbals in μη or μα (§ 129. 4, 5); as ἐπιστήμων *knowing*, from ἐπιστήμη *knowledge*; νοήμων *intelligent*, from νόημα *thought*. Such adjectives are almost equivalent to the *active* participle of the verb. For example, ἐπιστήμων, πολυπράγμων, do not differ much from ἐπιστάμενος, πολλὰ πράττων.

#### ADJECTIVES DERIVED FROM VERBS.

§ 132. 1. Some verbal adjectives in τος are equivalent to the perf. pass. participle; as ποιητός = πεποιημένος *made, factus*.

Some have an active signification, as καλυπτός *covering*, = καλύπτων.

In many instances the idea of *capableness* lies at the basis; as θεατός *visible, visibilis*, from θεάομαι *see*; χρηστός *utilis*, from χράομαι *use*; θαυμαστός *admirable*, from θαυμάζω *admire*.

2. Verbal adjectives in τεος correspond to the Latin participles in *dus*; as ποιητέος *faciendus, that must be done*, from ποίεω *do*; ποιτέος *bibendus, to be drank*, from πίνω (ΠΟΩ).—The penult of verbals in τος and τεος, is generally like that of the perfect passive 3 pers. sing.

3. A few end in νος, λος; as δεινός *terrible*, δειλός *timid*, from ΔΕΙΩ *fear*; σεμνός *venerable*, from σέβομαι *venerate*.

#### ADJECTIVES DERIVED FROM ADVERBS.

§ 133. A few adjectives are derived from adverbs of time; e. g. σημερινός *to-day's, hodiernus*, from σήμερον *to-day*; χθερινός *yesterday's, hesternus*, from χθές *yesterday*; πρωίος *early*, from πρωί.

#### VERBS DERIVED FROM SUBSTANTIVES, ADJECTIVES, AND OTHER VERBS.

§ 134. 1. Many derivative verbs end in αω, εω, οω, ευω, αζω, ιζω, αινω, υνω. In nouns of the first or second declen-

sion these endings take the place of the endings of the nominative; as τιμάω *I honor*, from τιμή *honor*; κοινωνέω *partake*, from κοινωνός *partaker*; μισθόω *let*, from μισθός *wager*; φονεύω *I murder*, from φόβος *murder*; δικάζω *judge*, from δίκη *justice*; ὁρίζω *I limit*, from ὅρος *limit*. In nouns of the third declension they take the place of the termination *ος* of the genitive; as χρηματίζω *transact business*, from χρήμα *χρήματος*: but when the nominative ends in a vowel, or in *ς* preceded by a vowel, they take the place of the ending of the nominative; as θαυμάζω *admire*, from θαῦμα *gen. θαύματος*, *wonder*; τειχίζω *I wall*, from τεῖχος *gen. τείχεος*, *wall*.

2. Verbs in *αινω*, *υνω*, generally come from adjectives; as μωραίνω *act in a foolish manner*, from μωρός *foolish*; βαθύνω *deepen*, from βαθύς *deep*.

3. Some verbs are formed from nouns by changing the ending of the nominative into *ω* and modifying the penult according to § 96. E. g. χαλέπτω *injure*, χαλεπός *injurious*; μαλάσσω *soften*, from μαλακός *soft*; ἀγγέλλω *announce*, from ἄγγελος *messenger*; καθαίρω *clean*, from καθαρός *clear*.

4. *Desideratives* are formed by annexing *σειω* to the root of the primitive verb; as δρασεῖω *I desire to do*, from δράω *I do*; χεσεῖω *cacaturio*, from χέζω *caco*.

Some end in *ιαω* or *αω*, as σιτρατηγιάω *desire to become general*, from σιτρατηγός *general*; ὠνητιάω *desire to buy*, from ὠνητής *buyer*.

## COMPOSITION OF WORDS.

§ 135. 1. When the first component part of a word is a noun, its ending is dropped and an *ο* is substituted; as χειροτέχνης *a mechanic*, from χεῖρ *gen. χειρός* and τέχνη *ἱεροπρεπής* *holy*, from ἱερός *and* πρόπω.

The *ο* is often omitted when the last component part begins with a vowel; as νεώνητος *newly bought*, from νέος *and* ὠνητός. It is generally omitted also when the termination of the first part is preceded by *ι*, *υ*, *αυ*, *ου*; as πολίπορθος *that destroys cities*, from πόλι-ς *and* πόρθω. πολύτιμος *very valuable*, from πολύς *and* τιμή. The *ο* is also sometimes omitted when the termination of the first part is preceded by *ν*; as μελάγκαρπος *producing black fruit*, from μέλας *gen. μέλαν-ος* (§ 12. 2).

In some instances the connecting vowel *o* is changed into *ω*; as *γεωγραφία geography*, from *γέα γῆ* and *γράφω*.

2. When the first component part is a verb, the connecting syllable is *ε*, *σι* or *ι*; as *μενέμαχος brave*, from *μένω* and *μάχη*; *δεξιδωρός that receives presents*, from *δέχομαι* and *δῶρον*; *ἀρχικέραυνος thunder-ruling*, from *ἄρχω* and *κεραυνός*.

Sometimes the *ι* is omitted before a vowel; as *ῥίψασπις a coward*, from *ῥίπτω* and *ἄσπις*.

3. The primitive prepositions are the only ones with which other words are compounded. They generally lose their final vowel when the word, with which they are compounded, begins with a vowel; as *ἀνάγω lead up*, from *ἀνά* and *ἄγω*; *ἀνέχω hold up*, from *ἀνά* and *ἔχω*. *Περί* and *πρό* never lose their final vowel; as *περι-άγω*, *προ-ίστημι*. In *πρό* the *o* is often contracted with the following vowel; as *προούχω* for *προέχω*, *προῦδος* for *πρόδος* (§ 14. NOTE 1). *Ἀμφι* often retains the *ι*, as *ἀμφι-έννυμι*, *ἀμφι-ετες*. Compare § 25.

NOTE. The epic language in some instances drops the final vowel of the preposition even before a consonant; as *ἀππέμπω* for *ἀποπέμπω*, *καββάς* for *καταβάς* (§ 10. NOTE 2), *κάλλιπον* for *κατέλιπον* (ibid.), *παρθέμενοι* for *παραθέμενοι*. Compare § 25. NOTE 2.

4. The negative particle *ἀ-* (called a *privative*) corresponds to the English inseparable particles *un-*, *-less*; as *ἄ-χρηστος useless*, *ἄ-πιστος faithless*. Before a vowel it often becomes *ἀν-*; as *ἀν-άξιος unworthy*, *ἰν-dignus*.

5. It has already (§ 13.) been remarked that *g*, at the beginning of a word, is doubled when, in the formation of a word, it happens to stand between two vowels.\*

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\* For more information on the subject of derivation and composition, the reader is referred to Buttmann's *Larger Grammar*, § 118—§ 121.



# PART III.

## SYNTAX.

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### SUBSTANTIVE.

§ 136. A substantive annexed to another substantive or to a pronoun, for the sake of explanation or emphasis, is put in the same case. E. g.

‘Ο Ὕαλς ποταμός, ‘The river Halys;’  
 Ξέρξης βασιλεύς, ‘Xerxes the king;’  
 Ἐμὲ τὸν Τηρέα, ‘Me Tereus.’

So Ἰδὲν ἱκᾶνεν, μητέρα θηρῶν, ‘he came to Ida, the mother of beasts;’ τρίπους χρύσειος, κλυτὰ ἔργα περὶφρονος Ἥφαίστιο, ‘a golden tripod, a celebrated work of wise Hephaestus;’ γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ, ‘laying bridges across the river for the passage of the army.’ A substantive thus annexed to another substantive is said to be in **APPOSITION** with it.

**NOTE 1.** A substantive in apposition to two or more substantives is commonly put in the plural; as Ἀμίστρης, ἡδ’ Ἀρταφρένης, καὶ Μεγαβάξης, ἡδ’ Ἀστάσπης, τᾶγοι Περσῶν, ‘Amistres, Artaphrēnes, Megabazes, and Astaspes, leaders of the Persians.’ § 137. **NOTE 4.**

**NOTE 2.** Sometimes the substantive is repeated for the sake of emphasis; as Λαοθόη θυγάτηρ Ἀλτῆος γέροντος. Ἀλτεω, ὃς Λελέγεσσι φιλοπολέμοισιν ἀνάσσει, ‘Laothōē the daughter of old Altes, (of Altes) who rules over the warlike Lelēges.’

The repeated word is, in some instances, put in the nominative; as Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος. Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὕληέσση, ‘Andromache the daughter of magnanimous Eetion, (Eetion) who dwelt at the foot of woody Placus.’

NOTE 3. Sometimes a substantive supplies the place of an adjective; as Σάνη πόλις Ἑλλάς, ‘Sanē, a Grecian city,’ where the substantive Ἑλλάς ‘Greece,’ stands for Ἑλληνική ‘Grecian;’ θῆσσα τράπεζα, ‘the fare of the working class,’ where θῆσσα ‘a hired workwoman,’ stands for θητική ‘pertaining to a servant.’

Here we may remark that personal or national appellations are often accompanied by the word ἀνὴρ ‘man, vir;’ as βασιλεὺς ἀνὴρ, ‘a king,’ strictly, ‘a man who is a king;’ ἄνδρες Ἀθηναῖοι, ‘Athenians, men of Athens;’ Κιλικεσσὶ ἄνδρεςσιν ἀνάσσων, ‘ruling over the Cilicians.’—Ἀνθρωπος is sometimes annexed to a proper name, but it usually denotes contempt; in which case it should be translated by *fellow*, or *wight*.

NOTE 4. The *abstract* noun is often put for the *concrete*; as Ὠκεανόν τε, θεῶν γένεσιν, ‘and Oceānus, the parent of the gods,’ where the abstract γένεσιν ‘production,’ stands for the concrete γενέτην ‘producer.’ So συμμαχία ‘alliance,’ for σύμμαχοι ‘allies;’ πρεσβεία ‘embassy,’ for πρέσβεις ‘ambassadors.’

NOTE 5. The limiting noun, which regularly is in the genitive, sometimes stands in apposition with the limited noun; as τρεῖς ἡμέρας ὁδόν ‘three days journey;’ πεντήκοντα μυριάδας στρατιάν, ‘an army of fifty myriads of men;’ δέκα μναῖ εισφορά ‘a contribution of ten minæ.

## ADJECTIVE.

§ 137. An adjective, article, pronoun, or participle, agrees with its substantive in gender, number, and case. E. g.

Ἀνὴρ σοφός, ‘A wise man;’

Ἄνδρες σοφοί, ‘Wise men;’

Ἄνδρὸς πλουτοῦντος, ‘Of a rich man.’

So φυλακὴ νυκτερινή, ‘night-watch;’ ὁ κακόδαιμον Ξανθία, ‘O unfortunate Xanthias;’ ὁ Βορέας ὁ μέγας, ‘the great Boreas;’ ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν, ‘learned and ingenious men being present;’ ἔργον ἀνδρικώτατον, ‘a most manly deed;’ Δεξινικός οὔτοσι, ‘this here Dexinicus;’ τὴν ἐμὴν φύσιν, ‘my nature;’ ψήφοιν δυοῖν, ‘by two votes.’

NOTE 1. A feminine substantive in the dual often takes a masculine adjective, article, pronoun, or participle; as τὼ ὁδῶ for τὰ ὁδῶ, ‘the two ways;’ τὼ γυναῖκε for τὰ γυναῖκε, ‘the two women;’ τοῦτω τὼ τέχνα for ταῦτα τὰ τέχνα, ‘these two arts;’ τοῦτοι τῶν κινήσεων for ταῦται τῶν κινήσεων, ‘of these two motions.’

Sometimes feminine substantives in the singular take masculine adjectives; as ἡδὺς αὐτμή for ἡδεῖα αὐτμή, ‘sweet odor;’ κλυτὸς Ἱπποδάμεια, ‘the celebrated Hippodamīa,’ where κλυτὸς stands for κλυτή. This remark applies only to adjectives of three endings (§ 48.).

NOTE 2. Sometimes the gender of the adjective or participle has reference to the gender *implied* in the substantive; as ἦλθε δ’ ἐπὶ ψυχῇ Θηβαίου Τειρεσίᾳ, χρῦσεον σκῆπτρον ἔχων, ‘then came the soul of the Theban Tiresias, holding a golden sceptre,’ where the masculine ἔχων is used on account of Τειρεσίᾳ. πολιορκουμένη Σόλοι, ‘Soli being besieged,’ where the feminine πολιορκουμένη has reference to πόλις implied in Σόλοι. ἐλθὼν βῆ Ἡρακλῆη, ‘the might of Hercules having come,’ where βῆ Ἡρακλῆη, ‘the Herculean might,’ is equivalent to Ἡρακλῆς ‘Hercules;’ φίλε τέκνον, ‘dear child,’ addressed to *Hector*.

NOTE 3. In some instances the gender and number of the adjective or participle are determined by the noun governed by its substantive; as πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν ὑποδελσαντες, ‘flocks of birds frightened by a great vulture,’ where the masculine ὑποδελσαντες refers to πτηνῶν, although it agrees in case with ἀγέλαι. φθόγγον ὄρνιθων κακῶ κλάζοντας οἶστρον, ‘the sound of birds fiercely uttering loud shrieks,’ where the masculine κλάζοντας agrees in case with φθόγγον, but in gender and number with ὄρνιθων.

NOTE 4. If an adjective, pronoun, or participle refers to two or more substantives, it is generally put in the plural. If the substantives denote *animate* beings, the adjective is masculine when one of the substantives is masculine. E. g. πατὴρ δὲ καὶ μητὴρ δὲ οὐκ ἐτι μου ζῶντων, ‘my father and mother being no longer living.’ If the substantives denote *inanimate* objects, the adjective is generally neuter; as κάλλος καὶ ἰσχυρὸς δειλῶ καὶ κακῶ ξυνοικοῦντα, ‘beauty and strength accompanying a timid and cowardly person;’ λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα, ‘stones, clay, wood, and brick, lying scattered.’



The adjective often agrees with one of the substantives; as *αἱ δὲ πού ἡμέτεραι τ' ἄλοχοι καὶ νήπια τέκνα εἴατ' ἐνὶ μεγάροισι ποτιδέμεναι*, 'our wives and little children stay at home expecting us.'

The adjective or participle may be put in the dual if it refers to two substantives; as *Καλλίας τε καὶ Ἀλκιβιάδης ἤκετην ἄγοντες τὸν Προδίκον*, 'both Callias and Alcibiades came bringing Prodicus.' § 155. NOTE 2.

NOTE 5. A collective noun in the singular often takes an adjective or participle in the plural; as *Τροίην ἐλόντες δήποτ' Ἀργείων στόλος*, 'the army of the Greeks having at length taken Troja.' § 155. NOTE 3.

NOTE 6. A substantive in the dual may take a participle in the plural; as *νῶ καταβάντες*, 'we both going down.'—In Homer, the dual ὄσσε 'a pair of eyes,' and δοῦρε 'two spears,' are accompanied by plural adjectives; as ὄσσε φαεινά, 'bright eyes;' ἄλκιμα δοῦρε, 'two stout spears.'

A substantive in the plural sometimes takes a participle in the dual; in which case only two things are meant; as *αἰγυπιοὶ κλάζοντε μάχονται*, 'two vultures uttering loud shrieks are fighting.'—The duals δύο 'two,' and ἄμφω 'both,' are frequently joined to plural substantives; as δύο κριοὺς for δύο κριῶ, 'two rams;' δύο ψυχάς for δύο ψυχά, 'two souls;' δυοῖν μiasμάτων, 'of two stains.' § 155. NOTE 4.

§ 138. 1. An adjective or adjective pronoun is often used substantively, the substantive, with which it agrees, being understood. E. g. φίλος sc. ἀνὴρ, 'a friend;' ἐχθρός 'an enemy;' ὁμώνυμος 'namesake;' οἱ θνητοὶ 'mortals;' τὰ ἐμὰ 'my things;' τὸ ἴδιον 'private property.'

2. The neuter singular of an adjective or participle is often equivalent to the *abstract* of that adjective or participle. In this case the article precedes the adjective or participle. E. g. τὸ θεῖον 'divine nature, divinity;' τὸ καλόν 'the beautiful, beauty;' τὸ γελοῖον 'the ridiculous;' τὸ ἀναίσθητον 'insensibility, stupidity;' τὸ μέλλον 'the future.'

NOTE. Masculine or feminine adjectives often supply the place of adverbs; as *Ζεὺς χθιζὸς ἔβη*, 'Zeus went yesterday,' where the adjective χθιζός 'hesternus,' is equivalent to the adverb χθές 'yesterday;' *Θεοὶ τε καὶ ἄνθρωποι εὕδον πανύχιοι*, 'both gods and men slept all night.' So all adjectives

tives in αἶος answering to the question ποστᾶτος; ‘on what day?’ (§ 62. 3) as τριτᾶτος ἀφίκετο, ‘he came on the third day;’ πεμπτᾶτοι δ’ Αἴγυπτον ἐκόμεισθα, ‘on the fifth day we arrived in Egypt.’

It has already been remarked (§ 124.) that the neuter of an adjective is often used adverbially.

## ARTICLE.

§ 139. 1. In its leading signification the Greek article corresponds to the English article *the*. E. g. ὁ ἀνὴρ ‘the man,’ οἱ ἄνδρες ‘the men,’ ἡ γυνή ‘the woman,’ αἱ γυναῖκες ‘the women,’ τὰ δένδρα ‘the trees.’

The Greek has no word corresponding to the English *an* or *a*; e. g. ἄνθρωπος ‘a man,’ κύνων ‘a dog,’ ἵππος ‘a horse,’ μῦς καὶ γαλῆ, ‘a mouse and a cat.’

2. Proper names very often take the article; as ὁ Ὀλυμπος ‘Olympus,’ τοῦ Διὸς ‘of Zeus,’ αἱ Ἀθῆναι ‘Athens.’ But the article is omitted when the proper name is accompanied by a substantive (§ 136.) with the article; as Ὁρῆστῆς ὁ Ἐχεκρατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως, ‘Orestes the son of Echekratides the king of the Thessalians;’ Πιττακὸς ὁ Μυτιληναῖος, ‘Pittacus of Mytilenē;’ τὸν δρομέα Φάυλλον, ‘Phayllus the racer.’

NOTE 1. The article accompanies the leading character of a well known story or anecdote; as τῷ Σεριφίῳ λέγοντι, οὗ οὐ δι’ αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, ‘to a Seriphian saying, that he (Themistocles) became famous not through himself, but through the city, he replied,’ where the article τῷ is used, because the remark of the Seriphian and the reply of Themistocles were well known in Athens; ἐπὶ τοῦ καλοῦ λέγων παιδὸς, ‘in speaking of the beautiful boy’ of the story. So in English, “*Let us see,*” said *THE blind man*.

NOTE 2. The article sometimes accompanies the second accusative after verbs signifying *to call*; as ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην, ‘they attempted to strike Dexippus, saying that he was a traitor,’ not simply ‘calling him a traitor; τὸν μόνον ἀδωροδόκη-  
τον ὀνομάζοντες, ‘declaring that he was the only person that could not be bribed.’

§ 140. 1. The article is very often separated from its substantive by an adjective, possessive pronoun, participle, or by a genitive governed by the substantive. E. g. ὁ καλλιπὴς Ἀγάθων, 'the elegant Agāthon;' τὸν ἐμὸν καὶ σὸν πολὺδακρυον Ἴτυν, 'my much lamented Itys and thine;' τοῦ Θεσσαλῶν βασιλέως, 'of the king of the Thessalians.'

It is also separated by other words connected with the substantive; as τοῦ καὶ ἄστρα Ζηνός, 'of Zeus who dwells in the stars;' ὁ μετ' ὀρνίθων βίος, 'the life passed among the birds;' τίς γάρ οὗτος οὐπὶ (= ὁ ἐπὶ) τῆς κρεμάθρας ἀνὴρ; 'pray who is that man in the basket?' In such cases a participle (commonly γινόμενος 'having happened' or 'taken place,' or ὢν 'being') may be supplied.

Two or even three articles may stand together; as τὸ τῇ πόλει συμφέρον, 'that which is profitable to the city;' τὰ τῇς τῶν πολλῶν ψυχῆς ὄμματα, 'the eyes of the souls of the majority of mankind.'

NOTE 1. Sometimes the article is separated from its substantive by the governing word; as τουτέων δὴ μίην τῶν τις στρατιωτέων ὡς ἐνέπηρσε, 'now as one of the soldiers set fire to one of these houses,' where τῶν τις στρατιωτέων stands for τῶν στρατιωτέων τις. This arrangement often occurs in Herodotus.

Sometimes the article is separated from the word to which it belongs, by an incidental proposition; as ἀποπαύσας τοῦ, ὅποτε βούλοιντο ἕκαστοι, γυναῖκα ἄγεσθαι, 'having stopped them from marrying whenever they wished,' for ἀποπαύσας τοῦ γυναῖκα ἄγεσθαι, ὅποτε βούλοιντο ἕκαστοι.

2. The words connected with the substantive may be placed after it; in which case the article is repeated. The first article however is often omitted. E. g. Κλειγένης ὁ μικρός, 'little Cligēnes;' σῶζε πόλιν τὴν ἡμετέραν, 'save our city;' τὰς εἰκὼς τὰς ἐμὰς, 'my images;' ἐς τὰς ὥρας τὰς ἑτέρας, 'in the other seasons;' αἱ φύσεις αἱ τῶν πραγμάτων, 'the nature of things;' πόλει τῇ Ἀθηναίων, 'the city of the Athenians.' This arrangement is more emphatic than that exhibited in § 140. 1.

NOTE 2. In some instances this order is inverted; e. g. τὰλλα τὰγαθὰ (= τὰ ἄλλα τὰ ἀγαθὰ) for τὰγαθὰ τὰλλα, 'the other good things;' ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ for ἐν τῇ μεγίστῃ ἑορτῇ τῇ τοῦ Διὸς, 'on the grand festival of Zeus;'



τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν for τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν τὸ ἐν Ἀρκαδίᾳ, 'the temple of Zeus Lycæus, in Arcadia.'

NOTE 3. The *participle* preceded by the article is equivalent to *ἐκεῖνος ὅς* 'is qui, he who,' and the finite verb; as τοὺς πολέμῃσαντας τοῖς βαρβάροις ἐνεκωμίασε, 'he praised those who fought against the barbarians,' where τοὺς πολέμῃσαντας is equivalent to ἐκείνους οἱ ἐπολέμησαν. But πολέμῃσαντας τοῖς βαρβάροις would mean 'he praised them because they fought against the barbarians.' So οἱ παρόντες, 'those who are present,' but παρόντες, 'being present;' οἱ τῆς ἑαυτῶν διανοίας ὀλιγωροῦντες, 'those who neglect their minds,' but τῆς ἑαυτῶν διανοίας ὀλιγωροῦντες, 'while they neglect their minds.'

Hence, a participle preceded by the article is often equivalent to a substantive; as οἱ φιλοσοφοῦντες = οἱ φιλόσοφοι 'the philosophers,' οἱ τυραννεύοντες = οἱ τύραννοι 'the kings.' See also § 138. 2.

NOTE 4. When the article stands between the adjective and the substantive, or before the substantive followed by the adjective, the substantive with the article involves the relative pronoun *ὅς*; as οὐ γὰρ βάνανυσον τὴν τέχνην ἐκτεσάμην, 'I do not possess a low art,' in other words, 'my profession is not illiberal,' equivalent to ἡ τέχνη, ἣν ἐκτεσάμην, οὐ βάνανυσός ἐστιν, 'the art which I possess is not low;' τῇ λέξει ποιητικωτέρα τὰς πράξεις δηλοῦσι, 'they describe the deeds more poetically,' equivalent to ἡ λέξις, ἥ τὰς πράξεις δηλοῦσι, ποιητικωτέρα ἐστίν.

3. When a noun, which has just preceded, is to be repeated, the article belonging to it generally stands alone. E. g. τὸν βίον τὸν τῶν ιδιωτευόντων, ἢ τὸν τῶν τυραννευόντων, 'the life of private persons, or *that* of those who are rulers.'

NOTE 5. In certain phrases a noun is understood after the article. The nouns which are to be understood are chiefly the following: *υἱός* 'son,' as Ἀγρων ὁ Νίνου, τοῦ Βήλου, 'Agron the son of Ninus, who (Ninus) was the son of Bēlus;' ὁ Κλεινίου, 'the son of Clinias,' that is, Alcibiades: γῇ or χώρα 'land, country,' as εἰς τὴν ἑωυτῶν, 'to their own country;' ἡ ἡμετέρα 'our country:' γνώμη 'opinion,' as κατὰ γε τὴν ἐμήν, 'in my opinion at least:' ὁδός 'way,' as τὴν ταχίστην, 'the quickest way, as quick as possible:' πρᾶγμα, as τὰ τῆς πόλεως, 'the affairs of the state.'

4. The demonstrative pronoun (§ 68.), and the adjective *πᾶς* or *ἅπας* ‘all,’ are placed either before the substantive and its article, or after the substantive. E. g. *ὅταν τι τοῦτων τῶν σοφισμάτων ἴδω*, ‘when I see any of these devises;’ *τοῦτον τὸν ὄρνιν*, ‘this bird;’ *τὸ βᾶρος τοῦτο*, ‘this burden;’ *ἅπαντας τοὺς ἀριθμούς*, ‘all classes of men;’ *τὰς ναῦς ἀπάσας*, ‘all the ships.’

Nevertheless the article in this case is often omitted; as *ἄλλ’ ὅδ’ ἀνὴρ*, ‘but this man;’ *πάντες ἄνθρωποι*, ‘all men’ in general.—*Πᾶς* in the singular without the article often means *every, each, quisque*.

*Ὀλος* ‘whole,’ often imitates its kindred *πᾶς*; as *τὴν νύχθ’ ὅλην*, ‘the whole night, all night;’ *τοῦ σκάφους ὅλου*, ‘of the whole ship.’ Also *ἐκαστος* ‘each, every;’ as *τὸν ὀπλίτην ἐκαστον*, ‘every heavy armed soldier;’ *ἐκάστης τῆς οἰκίας*, ‘of each house;’ *κατὰ τὴν ἡμέραν ἐκάστην*, ‘every day.’

NOTE 6. *Τοιοῦτος* (§ 73. 1) ‘such,’ is sometimes preceded by the article; as *ἐν ταῖς τοιαύταις ἐπιμελείαις*, ‘in pursuits of this sort,’ or ‘in such pursuits.’

The article is sometimes placed before the interrogative pronoun *τίς*; ‘who?’ and the pronominal adjective *ποῖος* (§ 73. 1); as *τὸ τί*; ‘and what is it?’ *τὰ ποῖα ταῦτα*; ‘such as what?’—It is placed also before the indefinite pronoun *δεῖνα* (§ 71. 2); as *τὸν δεῖνα γινώσκεις*; ‘do you know such-a-one?’ *τὸν δεῖνα*, *τὸν τοῦ δεῖνα*, ‘such-a-one, the son of what-do-ye-call-him.’

§ 141. 1. An adverb preceded by the article is equivalent to an adjective. E. g. *οἱ τότε ἄνθρωποι*, ‘the men of that time, the men who lived in those days;’ *οἱ πάλαι σοφοὶ ἄνδρες*, ‘the wise men of yore;’ *Κάδμου τοῦ πάλαι*, ‘of ancient Cadmus.’

The substantive, to which the article belongs, is sometimes omitted (§ 140. NOTE 5); in which case the adverb has the force of a substantive; as *ἡ αὔριον* sc. *ἡμέρα*, ‘the morrow;’ *τοῖς ἐγγυτάτῳ τοῦ γένους* ‘to the nearest relatives.’

NOTE 1. Sometimes the article does not perceptibly affect the adverb before which it is placed; as *τὸ πρόσω* ‘forward, ahead;’ *τὸ πάλαι* or *τοπάλαι* ‘in olden time, anciently;’ *τὸ πρὶν* or *τοπρὶν* ‘formerly;’ *τὰ νῦν* or *τανῦν* ‘now, at the present time;’ *τὸ πολὺ* ‘for the most part;’ *τὸ αὐτίκα* ‘immediately.’

2. The *neuter singular* of the article often stands before an entire proposition. E. g. *καὶ τοῦτο γέγραπται, τὸ ὁμοίως ἀμφοῖν ἀκροῦσθαι*, ‘this also is written, To hear both sides impartially;’ *τὸ χαλκῷ καὶ σιδηρῷ δεῖν εἶναι τὰ τε(λ)η*, ‘the saying, That the walls ought to be built of brass and iron;’ *κακὸν τὸ πίνειν* (= *τὸ πίνειν ἐστὶ κακόν*), ‘drinking is bad.’

3. It is placed also before single words which are explained or quoted; as *τὸ δ’ ὁμεῖς ὅταν εἴπω, τὴν πόλιν λέγω*, ‘and when I say YOU, I mean the state;’ *τῷ εἶναι χρῆσθαι, καὶ τῷ χωρὶς, καὶ τῷ ἄλλων, καὶ μυροῖς ἑτέροις*, ‘to use the words *εἶναι*, *χωρὶς*, *ἄλλων*, and a multitude of others;’ *τὸ κατὰ βᾶ τοῦτο πολλοὺς δὴ πάνυ ἐξηπάτηκεν*, ‘this *κατὰ βᾶ* (down with him) has already deceived very many persons;’ *τὸ οὐ*, ‘the word *οὐ* not.’

NOTE 2. Sometimes the article is in the gender of the substantive which refers to the quotation; as *καλὴν ἔφη παρὰ νῆεσιν εἶναι τὴν καδδύναμιν ἔρδειν*, ‘he said that, To sacrifice to the gods according to thy power, was very good advice,’ where the gender of the article before the expression of Hesiod is determined by the substantive *παρά νῆεσιν*.

In grammatical language, every word regarded as an independent object takes the gender of the name of the part of speech, to which it belongs; as *ἡ ἐγὼ* sc. *ἀντωνυμία*, ‘the pronoun *ἐγὼ* I;’ *ἡ ὑπό* sc. *πρόθεσις*, ‘the preposition *ὑπό* under;’ *ὁ γάρ* sc. *σύνδεσμος*, ‘the conjunction *γάρ* for.’ Such expressions are found in the ancient native Greek grammarians and scholiasts.

§ 142. 1. In the Homeric, Ionic, and Doric dialect, the article is very often equivalent to *ὅδε*, *οὗτος*, *ἐκεῖνος* (§ 68.), or to *αὐτός* in the oblique cases. E. g. *τὸν ὄνειρον* = *τοῦτον τὸν ὄνειρον*, ‘this dream;’ *τῆς δὲ σχεδὸν ἤλθ’ Ἐνοσίχθων*, ‘and the Shaker of the earth came near her,’ where *τῆς* is equivalent to *αὐτῆς*. *αἱ δ’ ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη*, ‘and they, namely, Athēna and Hera, muttered.’

The Attic dialect often uses the article in this sense, particularly in the formula *ὁ μὲν—ὁ δέ*, ‘the one’—‘the other, another;’ as *ὅταν ὁ μὲν τελευτῇ βίᾳ, ὁ δ’ ἐπαναστρέφειν δύνηται*, ‘when the one pulls violently one way, and the other is able to turn it back;’ *τοῖς μὲν προσέχοντας τὸν νοῦν, τῶν δ’ οὐδὲ τὴν φωνὴν ἀνεχομένους*, ‘paying attention to some persons, but not tolerating even the voice of others.’



NOTE 1. The article is equivalent to the demonstrative pronoun, when it stands immediately before the relative  $\delta\varsigma$ ,  $\delta\sigma\sigma\varsigma$ , or  $\omicron\iota\sigma\varsigma$  as  $\sigma\ddot{\upsilon}\delta\epsilon\nu\delta\sigma\varsigma\ \tau\tilde{\omega}\nu\ \delta\sigma\alpha\ \alpha\iota\sigma\chi\acute{\upsilon}\nu\eta\eta\eta\ \acute{\epsilon}\sigma\tau\iota\ \phi\acute{\epsilon}\rho\omicron\nu\tau\alpha$  ‘none of those things which bring shame;’  $\kappa\alpha\iota\ \tau\acute{\omicron}\gamma\epsilon\ \tilde{\omega}\ \tau\acute{\omicron}\ \eta\delta\acute{\omicron}\mu\epsilon\nu\omicron\nu\ \eta\delta\epsilon\tau\alpha\iota$ , ‘and that with which the pleased is pleased;’  $\mu\iota\sigma\epsilon\iota\nu\ \tau\omicron\upsilon\delta\varsigma\ \omicron\tilde{\iota}\delta\varsigma\ \pi\epsilon\rho\ \omicron\tilde{\iota}\tau\omicron\varsigma$ , ‘to hate those who are like this man.’

NOTE 2. The proper name is sometimes joined with  $\delta$   $\mu\acute{\epsilon}\nu$ , as  $\delta\ \mu\acute{\epsilon}\nu\ \omicron\tilde{\upsilon}\tau\alpha\sigma\prime\ \prime\prime\text{Α}\tau\acute{\upsilon}\mu\eta\iota\omicron\nu\ \delta\tilde{\xi}\acute{\epsilon}\iota\ \delta\omicron\upsilon\rho\iota$ , ‘*Antilochos*, ‘the one (of the sons of Nestor), namely, Antilochus pierced Atymnius with the sharp spear;’  $\acute{\alpha}\lambda\lambda\prime\ \delta\ \mu\acute{\epsilon}\nu\ \acute{\epsilon}\nu\ \Delta\alpha\upsilon\lambda\iota\alpha\ \delta\ \text{T}\eta\rho\epsilon\upsilon\varsigma\ \tilde{\omega}\kappa\epsilon\iota$ , ‘but he, to wit, Tereus, dwelt in Daulia.

NOTE 3.  $\omicron\ \mu\acute{\epsilon}\nu$  —  $\delta\ \delta\acute{\epsilon}$  are not always opposed to each other, but instead of one of them another word is often put; as  $\gamma\epsilon\omega\rho\gamma\acute{\omicron}\varsigma\ \mu\acute{\epsilon}\nu\ \acute{\epsilon}\iota\varsigma$ ,  $\delta\ \delta\acute{\epsilon}\ \omicron\iota\kappa\omicron\delta\omicron\mu\omicron\varsigma$ , ‘the one a husbandman, the other a builder of houses.’

NOTE 4. The second part, viz.  $\delta\ \delta\acute{\epsilon}$ , of the formula generally (not always) refers to a person or thing different from that to which the first part, viz.  $\delta\ \mu\acute{\epsilon}\nu$ , refers.

2. In the same dialects, the article is often equivalent to the relative pronoun  $\delta\varsigma$  (§ 69.). E. g.  $\Phi\alpha\iota\alpha\eta\kappa\epsilon\varsigma$ ,  $\tau\omicron\iota\ \pi\epsilon\rho$ , =  $\Phi\alpha\iota\alpha\eta\kappa\epsilon\varsigma$ ,  $\omicron\tilde{\iota}\ \pi\epsilon\rho$ , ‘the Phæacians who;’  $\acute{\epsilon}\sigma\tau\iota\ \delta\acute{\epsilon}\ \kappa\alpha\iota\ \acute{\alpha}\lambda\lambda\omicron\varsigma\ \delta\omicron\rho\eta\iota\varsigma\ \iota\rho\acute{\omicron}\varsigma$ ,  $\tau\tilde{\omega}\ (\equiv\tilde{\omega})\ \omicron\tilde{\nu}\omicron\mu\alpha\ \phi\omicron\lambda\eta\tilde{\nu}\iota\tilde{\xi}$  ‘there is also another sacred bird, the name of which is phoenix.’

The tragedians (Æschylus, Sophocles, Euripides) sometimes use the article in this sense.

## PRONOUN.

### PERSONAL PRONOUN.

§ 143. The personal pronouns  $\sigma\ddot{\upsilon}$ ,  $\omicron\tilde{\iota}$ ,  $\acute{\epsilon}$ , &c. (§ 64.), refer either to a person or thing different from the subject of the proposition, or to the subject of the proposition, in which they stand. E. g. (Il. IV, 534–5)  $\omicron\tilde{\iota}\ \acute{\epsilon}$ ,  $\mu\acute{\epsilon}\gamma\alpha\nu\ \pi\epsilon\rho\ \acute{\epsilon}\omicron\nu\tau\alpha\ \kappa\alpha\iota\ \acute{\iota}\phi\theta\tilde{\iota}\mu\omicron\nu\ \kappa\alpha\iota\ \acute{\alpha}\gamma\alpha\upsilon\delta\acute{\omicron}\nu$ ,  $\tilde{\omega}\sigma\alpha\nu\ \acute{\alpha}\pi\acute{\omicron}\ \sigma\phi\epsilon\iota\omega\nu$ , ‘who drove him away from their position, though he was great, valorous and renowned,’ where  $\acute{\epsilon}$  refers to Thoas, and  $\sigma\phi\epsilon\iota\omega\nu$  to the Thracians, the antecedent of  $\omicron\tilde{\iota}$ .  $\acute{\epsilon}\nu\epsilon\tau\acute{\epsilon}\lambda\lambda\epsilon\tau\acute{\omicron}\ \sigma\phi\iota$ , ‘he commanded them.’

They often refer to the subject of the preceding proposition, if the proposition, in which they stand, is closely connected with the preceding; as *Δημοκρίδης δὲ, δεῖσας μὴ εὖ* (= οὖ) *ἐκπειρώτο Δαρεῖος*, ‘but Democædes, suspecting that Darius was trying to entrap him,’ where εὖ refers to *Δημοκρίδης*.

NOTE 1. It is observed that in Homer and Herodotus these pronouns generally refer to a person or thing different from the subject of the proposition, in which they stand; but in the Attic writers, they are generally reflexive, that is, they refer to the subject of the proposition, in which they stand, or of the preceding, if the second be closely connected with it.

NOTE 2. *Σφίσιν* in Il. X, 398, stands for *ὑμῖν*. Compare § 145. NOTE 1, and § 146. NOTE 2.

NOTE 3. The personal pronouns are sometimes repeated in the same proposition for the sake of perspicuity; as *ἐμοὶ μὲν, εἰ καὶ μὴ καθ’ Ἑλλήνων χθόνα τεθράμμεθ’ ἄλλ’ οὖν ξυνετὰ μοι δοκεῖς λέγειν*, ‘to us, although we have not been brought up in the land of the Greeks, nevertheless thou seemest to speak intelligible things.’

§ 144. 1. *Αὐτός*, in the genitive, dative, and accusative, without a substantive joined with it, signifies *him, her, it, them*. E. g. *ἐλευθεροῦντες τὰς πόλεις τὰς Ἑλληνικάς, καὶ βοηθοῦντες αὐταῖς* ‘liberating the Grecian cities, and assisting them;’ *ὁ νόμος αὐτὸν οὐκ ἔει*, ‘the law will not permit him;’ *ἔχει δὲ περὶ αὐτοῦ τίνα γνώμην;* ‘what does she think of him?’ *ἐγὼ μὲν αὐτοῦ οὐ κρίνω*, ‘for my part I will not judge them.’

NOTE 1. Sometimes *αὐτός* is used in this sense when the noun, to which it refers, goes before in the same proposition; *ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμματα, εἴπερ προθυμεῖται ἡμῶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμῶσαι*, ‘now, for my part, I do not see why the king, whose resources are so great, should swear to us, if he really intends to destroy us.’ This happens when the noun is separated from the verb, upon which it depends, by intermediate clauses. The same may be said of *μιν, νιν*, = *αὐτόν* (§ 64. NOTE 2). § 146. NOTE 2.

*Αὐτός* is sometimes joined to the relative pronoun *ὅς* for the sake of perspicuity; as *ὧν ὁ μὲν αὐτῶν*, ‘one of whom;’ *καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο*, ‘and

behold, a great multitude, which no man could number.' Examples of this kind often occur in the New Testament. Compare *ibid.*

2. *Αὐτός*, joined to a substantive, signifies *self*, *very*. E. g. ὑπ' αὐτὸν ἐτεχνῶς τοῦρανοῦ (= τοῦ οὐρανοῦ) τὸν κύτταρον, 'really under the very vault of heaven;' διαμπερὲς ἀσπίδος αὐτῆς, 'through the shield itself;' αὐτόν σε, 'thee thyself.' In this case, *αὐτός* is placed either before the substantive and its article, or after the substantive (§ 140. 4). The article however is often omitted.

NOTE 2. The personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, with which *αὐτός* is put in apposition, are very often omitted; in which case *αὐτός* has the appearance of ἐγώ, σύ, &c.; αὐτοὶ μὲν ἐνδεεῖς ἐσμεν τῶν καθ' ἡμέραν, 'we are in want of our daily bread;' αὐτοὶ φαίνεσθαι μᾶλλον τοῦτοις πιστεύοντες, 'you seem to place more confidence in these men.'

NOTE 3. *Αὐτός* often signifies *μόνος* 'alone;' as αὐτοὶ γὰρ ἐσμεν, κοῦπω (= καὶ οὐπω) ξένοι πάρεσιν, 'for we are by ourselves, and strangers have not yet come.'

*Αὐτός* is used when a person or thing is to be opposed to any thing connected with it; as πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν, 'and sent prematurely many brave souls of heroes to Hades, and made their bodies the prey of dogs,' where αὐτούς 'them,' that is 'the heroes,' or rather, 'their bodies,' is opposed to *ψυχὰς*.

*Αὐτός* denotes the principal person as distinguished from servants or disciples; as φέρε, τίς οὗτος οὐπι κρημάθρας ἀνὴρ; ΜΑΘΗΤΗΣ. αὐτός. ΣΤΡΕΨΙΑΔΗΣ. τίς αὐτός; ΜΑΘΗΤΗΣ. Σωκράτης, 'Pray who is that man in the basket? DISCIPLE. It is he. STREPSIADES. What HE? DISCIPLE. Socrates.'

NOTE 4. *Αὐτός* is often appended to the subject of a proposition containing the reflexive pronoun *ἑαυτοῦ*, for the sake of emphasis; as παλαιστὴν νῦν παρασκευάζεται [Ζεὺς] ἐπ' αὐτόν αὐτῷ, 'Zeus is preparing a combatant against himself;' εὐρος δὲ, τῇ εὐρυτάτῃ ἐστὶ [ἡ Κασπίῃ] αὐτῇ ἑωυτῆς, ὀκτὼ ἡμερῶν, 'the maximum breadth of the Caspian sea is eight days' sailing.' We remark that in such cases *αὐτός* is placed as near *ἑαυτοῦ* as possible.



NOTE 5. *Αὐτός* is often used with ordinal numbers (§ 61.), to show that one person with others, whose number is less by one than the number implied in the ordinal, is spoken of; as *μετὰ ταῦτα ἡρώδη πρεσβευτὴς ἐς Λακεδαίμονα αὐτοκράτωρ, δέκατος αὐτός*, ‘after these things he, with nine others, was appointed plenipotentiary to Lacedæmon,’ where *δέκατος αὐτός* is equivalent to *μετ’ ἄλλων ἐννέα* ‘with nine others;’ *πέμπτος αὐτός*, = *μετ’ ἄλλων τεττάρων*, ‘with four others.’

NOTE 6. In some instances *αὐτός* is equivalent to the demonstrative *οὗτος* or *ἐκεῖνος* ‘that;’ as *ἀπέπτυσ’ αὐτήν, ἥτις κτλ.*, ‘I despise her, who’ &c.; *αὐτή, ἥ πλοῖων ἐπιστάμεθα ἄρχειν*, ‘that which teaches us how to manage vessels.’

3. *Αὐτός*, with the article immediately before (§ 65.), signifies, *the same, idem*. E. g. *περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταῦτ’ ἀ γινώσκουμεν*, ‘we do not have the same opinion concerning the same things, on the same day;’ *κατὰ δὴ τὸν αὐτὸν χρόνον*, ‘just about the same time.’

#### REFLEXIVE PRONOUN.

§ 145. The reflexive pronouns (§ 66.) *ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ*, refer to the subject of the proposition in which they stand, or to the subject of the preceding, if the second be closely connected with it. E. g. *ἡ Προκνή, ἐκβαίνε, καὶ σαυτήν ἐπιδείκνυ τοῖς ξένοις*, ‘Procnē, come out, and show thyself to the strangers;’ *ζητεῖτε συμβούλους τοὺς ἄμεινον φρονοῦντας ὑμῶν αὐτῶν*, ‘you wish to have those for your advisers, who reason better than you;’ *οἱ μὲν, ὅταν ἴδωσι τοὺς ἀθλητὰς ἐαυτῶν ἐνεκα πονοῦντας*, ‘the (spectators) on the one hand (feel proud), when they see the athletes laboring for them’ (the spectators). § 143.

NOTE 1. The pronoun *ἐαυτοῦ* sometimes stands for *ἐμαυτοῦ* or *σεαυτοῦ*; as *δεῖ ἡμᾶς ἀνερεσθαι ἑαυτοὺς*, ‘we must ask ourselves;’ *εἰδ’ ἐτητύμως μόρον τὸν αὐτῆς οἶσθα, κτλ.*, ‘and if thou really knowest thy fate,’ &c., where *αὐτῆς* stands for *σαυτῆς*. Compare § 146. NOTE 2, and § 143. NOTE 2.

NOTE 2. Sometimes the third person plural and dual of this pronoun stands for the reciprocal *ἑλληλων* ‘of one another;’ as *καθ’ αὐτῶν* for *κατ’ ἑλληλων*, ‘against each other.’

§ 155. NOTE.

## POSSESSIVE PRONOUN.

§ 146. It has already been remarked that the possessive pronouns (§ 67.) are, in signification, equivalent to the genitive of the personal pronouns (§ 143.). E. g. οἶκῳ τῷ σῳ, = τῷ οἶκῳ σου, ‘in thy house;’ ἐπὶ τῆς ἐμῆς ζωῆς, = ἐπὶ τῆς ζωῆς μου, ‘during my life;’ παῖδα σόν, = παῖδά σου, ‘a son of thine;’ ἐμῇ κεφαλῇ, = κεφαλῇ μου, ‘by my head.’

NOTE 1. The possessive pronoun is sometimes used *objectively*; as ἀλλὰ με σὸς τε πόθος, σά τε μήδεα, σή τ’ ἀγανοφροσύνη μεληδέα θυμὸν ἀπῆρσα, ‘but my regret for thee, and the remembrance of thy wisdom and gentleness, deprived me of sweet life,’ where σὸς πόθος does not mean, ‘the regret which thou hadst,’ but, ‘the regret which I had for thee.’

NOTE 2. In some instances ἐός = εἰς (§ 67. NOTE) is put for ἐμός or σός. as φρεσὶν ᾗσιν (= αἰς) for φρεσὶν ἐμαῖς, ‘in my soul or heart or mind.’ Compare § 145. NOTE 1.

Also ἐός ‘his,’ for σφέτερος ‘their,’ and σφέτερος for ἐός.

## DEMONSTRATIVE PRONOUN.

§ 147. 1. Οὗτος generally refers to that which immediately precedes; ὅδε to that which immediately follows. E. g. ἔχοντι δέ οἱ τοῦτον τὸν πόνον πέμψασα ἡ Τόμυρις κήρυκα ἔλεγε τὰδε. Ὡ βασιλεῦ Μήδων, κτλ., ‘while he (Cyrus) was carrying on these operations (which I have just described), Tomyris sending a herald said these words to him; O king of the Medes,’ &c. ταῦτα ἀκούσας ὁ Κῦρος συνεκάλεσε Περσέων τοὺς πρώτους· συναγείρας δὲ τούτους, κτλ., ‘hearing this, Cyrus convoked the leading men of the Persians; and bringing them together,’ &c.

NOTE 1. The demonstrative pronouns οὗτος and ὅδε are sometimes equivalent to the adverbs ἐνταῦθα, ὧδε ‘here;’ as αὐτῇ δέ σοι γῆς περίοδος πάσης. ‘Οὗς; Αἶδε μὲν Ἀθῆναι, ‘here thou seest a map of the whole earth. Seest thou? Here is Athens;’ ἀλλ’ ἡ Λακεδαιμῶν ποῦ στί; ΜΑΘΗΤΗΣ. ‘Οπου στί; αὐτῇ, ‘but where is Lacedæmon? DISCIPLE. Where is it? here it is.’ Compare § 138. NOTE.

2. Ἐκεῖνος regularly refers to a remote person or thing. E. g. τοῦτον ἰ γοῦν οἶδ’ ἐγὼ, καὶ κεῖνον ἰ, ‘I know this one,

and that one.' But it often refers to that which immediately precedes, in which case it corresponds to the English *he*; as *τί δῆτα τοῦτ' ἐθορύβηκε τὸν Αἰσχύλον; ΑἰΑΚΟΣ. Ἐκεῖνος εἶχε τὸν τραγικὸν θρόνον*, 'why does this trouble Æschylus? ÆACUS. He (Æschylus) had possession of the tragic throne.'

NOTE 2. Sometimes the demonstrative refers to a noun which goes before in the same proposition, if that noun has been separated from the governing word by intervening clauses; as *οὐ γὰρ μοῦνον τοὺς ἄλλους, ἀλλὰ καὶ τὸν μάγτιν, ὃς εἶπετο τῇ στρατιῇ ταύτῃ, Μεγιστήν τὸν Ἀκαρνηνα,..... τοῦτον τὸν εἴπαντα ἐκ τῶν ἱσθῶν τὰ μέλλοντά σφιν ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποπέμπων*, 'it is evident that Leonidas tried to send away not only the others, but also the soothsayer Megistias the Acarnanian, who followed this army,.... I mean the one who prophesied what would happen to them.'

§ 144. NOTE 1.

The demonstrative pronoun sometimes follows the relative in the same proposition; as *Ἰνδὸν ποταμὸν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται*, 'the river Indus, which is the only river in the world, except one (the Nile), that produces crocodiles.' *ibid.*

#### RELATIVE PRONOUN.

§ 148. 1. The relative pronoun (§ 69.) agrees with the noun, to which it refers, in gender and number. Its case depends on the construction of the clause in which it stands. E. g.

*Νεοκλείδης, ὃς ἐστι τυφλός*, 'Neoclides, who is blind;'  
*Μισῶ πολίτην, ὅστις ὠφελεῖν πάτρην βραδὺς πέφυκε*, 'I hate that citizen, who is slow to aid his country.'

*Τῶν δώδεκα μινῶν, ἃς ἔλαβες*, 'for the twelve minæ, which thou receivedst.'

*So ἐκεῖνος, ὃς περ θοιμάτιον εἰλήφατε*, 'he, whose garment you have taken away;'  
*τὸ βάρος τοῦτο, ὃ σὺ φέρεις*, 'this burden, which thou carriest;'  
*τὰς ἄλλας πόλεις, ἃς παρὰ τοὺς ὅρκους κατελήφασιν*, 'the other cities, which they have occupied in violation of the treaty;'  
*τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν*, 'the style of music, which our forefathers have trans-



mitted to us.' The word, to which the relative refers, is called the *antecedent*.

This head includes also the relatives *ὅσος, ὅς, &c.* (§ 73.); as *ἄλλοι τε, ὅσους μέτεστι τοῦ χρηστοῦ τρόπου*, 'and as many others, as possess a good character.'

NOTE 1. In some instances a masculine relative pronoun in the dual refers to a feminine noun, likewise in the dual; as *ἡμῶν ἐν ἐκάστῳ δύο τινέ ἐστιν ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα*, 'in each one of us there are two ideas governing and leading us, which we follow.' § 137. NOTE 1.

NOTE 2. Sometimes the gender of the relative is determined by the gender *implied* in the antecedent; as *πρὶν ἢ ἔλω τε καὶ πυρώσω τὰς Ἀθηνας, οἷ γε ἐμὲ καὶ πατέρα τὸν ἐμὸν ὑπῆρξαν ἄδικα ποιεῦντες*, 'before I take and set fire to Athens, which city began first to injure me and my father,' where *οἷ* refers to the inhabitants of Athens; *Σόλοι, τῇν (=ἡν) πέμπτῳ μηνὶ εἶλον οἱ Πέρσαι*, 'Soli, which the Persians took on the fifth month,' where *τῇν* refers to *πόλις* implied in *Σόλοι*. § 137. NOTE 2.

NOTE 3. The relative often agrees in gender with the noun which is joined to it by a verb signifying *to call* or *name*, *to be*, *to believe*; as *οἱ Φοίνικες περιέπλωον τὴν Ἄκρην, αὖ καλεῦνται Κλεΐδες*, 'the Phœnicians sailed round the promontory, which is called Cleides;' *ὁ φόβος, ἡν αἰδῶ πολλάκις ἐν τοῖς ἄνω λόγοις εἶπομεν*, 'that kind of fear, which in our previous discourse we often called respect.'

NOTE 4. If the relative refers to two or more nouns, it is generally put in the plural. If the nouns denote *animate* beings, the relative is masculine when one of the nouns is masculine. E. g. *Τελαμῶνος μὲν Ἀἶας καὶ Τεῦκρος ἐγεννήθη, Πηλεὺς δ' Ἀχιλλεύς, οἷ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωσαν τῆς αὐτῶν ἀνδρείας*, 'Telāmon begat Ajax and Teucer, and Peleus begat Achilles, who (Ajax, Teucer, and Achilles) gave the greatest and clearest proof of their valor.' If the nouns denote *inanimate* objects the relative is generally neuter; as *περὶ τε πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων*, 'concerning war and peace, which things greatly affect human life.' § 137. NOTE 4.

The relative often agrees in gender with one of the nouns to which it refers; as *ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν*, 'being de-

livered from wars, dangers, and trouble, which we are now creating among ourselves.' Ibid.

NOTE 5. The relative is often put in the plural, when it refers to a collective noun in the singular; as *λεῖπε λᾶδον Τρωϊκὸν, ὃς ἀέκοντας ὀρνυτὴ τάφρος ἐξῆκεν*, 'he left the Trojan people, whom the ditch kept back contrary to their will;' *πᾶς γάρ τις ὀμνῦσι, οἷς ὀφείλων τυγχάνω, κτλ.*, 'for every one, to whom I happen to owe money, swears,' &c. § 137.

NOTE 5.

Also, when it refers to a whole class of persons or things implied in a singular antecedent; as *ἀνδρείος δ' ἀνὴρ, αὐτοῦ ῥ' ὅς, οἷπερ καὶ μόνοι σώζουσι γῆν*, 'but a manly person, belonging to the working class, which class are the bulwark of the land.'

NOTE 6. On the other hand the relative in the singular often refers to an antecedent in the plural, when one of the persons or things contained in that antecedent is meant; as *οἶνός σε τρώει μελιηδῆς, ὃς τε καὶ ἄλλοι οὖς βλέπτει, ὃς ἂν μιν χανδὸν ἔλῃ*, 'sweet wine affects you, which injures any one who takes it freely,' where *ὃς* refers to any person contained in *ἄλλους*. So *Αἰνεία, χαλεπὸν σε, καὶ ἦφ' ἑμὸν περ ἔοντα, πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα ἔλθῃ*, 'Ænēas, it is hard for thee, though thou art valorous, to extinguish the might of every one, who may come against thee.'

2. The proposition containing the relative is often placed before the proposition which contains the antecedent, when the leading idea of the whole period is contained in the former. E. g. *ἐγὼ μὲν, ὃς ἂν τῶν λόγων ἀλγῶ κλύων, τοῦ σδε καὶ πράσσειν στυγῶ*, 'I do not dare to do those things, which it gives me pain to hear;' *καὶ ῥ' ὃς μὲν σπεύδοντας ἴδοι, τοῦς (= τοῦτους) μάλα θαρσύνεσκε*, 'whom therefore he saw actively employed, them he much encouraged;' *καὶ μεῖζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω*, 'and whoever has a greater friend than his own country, him I call a contemptible man. This *inversion* often takes place also for the sake of emphasis.

NOTE 7. This remark applies also to the relative abverbs (§ 123.); as *οἱ δ' ὅτε δὴ ῥ' Ἰκᾶνον, ὅθι σκοπὸν Ἑκτορος ἔκταν, ἔνθ' (= τότε) Ὀδυσσεὺς μὲν ἔρνεε ὠκέας ἱππους*, 'and when they came there where they had killed the spy of Hector,

then Odysseus stopped the swift horses.' So of ὄφρα—τόφρα, ἤμος—τῆμος, 'when—then.'

3. The antecedent is often wanting, when it is either a general word (as *χρῆμα* or *πρᾶγμα* 'thing'), or one which can be easily supplied from the context. E. g. οἱ μὲν ἂ βούλεσθε λέγοντες, 'the former saying what you like,' where ἂ refers to *πράγματα* governed by *λέγοντες*. τὸ μὲν οὖν μέγεθος, ὑπὲρ ὃ ν συνελήλυθαμεν, τηλικούτον ἐστίν, 'such is the magnitude of the business, for which we are assembled;' ἀλλ' οἷδ' ἔγωγ', ἂ θήλε' ἐστίν, 'but I do know what a feminine noun is,' where ἂ refers to τὰ ὀνόματα governed by οἶδα. So εἰσὶν οἱ λέγουσιν, 'there are who say.' So in Latin, 'sunt quos curriculo pulverem Olympicum collegisse juvat.'

NOTE 8. In some instances the antecedent is implied in a possessive pronoun; as ἀνανδρά τῇ ἡμετέρᾳ, οἷτινές σε οὐ διεσώσαμεν, 'through the cowardice of us, who did not save you,' where ἡμετέρᾳ is equivalent to ἡμῶν (§ 146.), to which the relative οἷτινες refers.

§ 149. 1. In general, when the relative would regularly be put in the accusative, it is put in the genitive or dative, according as the antecedent is in the genitive or dative. This is called *ATTRACTION*. E. g.

Ἐκ τούτων, ὃν ἂν λέξῃ, 'From these things, which he may say,' where ὃν stands for the accusative ἂ governed by λέξῃ.

Εἰ χρή με παῖσιν, οἷς Ἀρῆς ἐγέννατο, μάχην συνάψαι, 'If I must come to close action with the children, whom Arēs begat,' where οἷς stands for οὓς governed by ἐγέννατο.

If the antecedent be a demonstrative pronoun (οὗτος, ἐκεῖνος), this pronoun is generally omitted (§ 148 3), and the relative takes its case; as ὁρῶσι γὰρ ἡμᾶς οὐ στέργοντας οἷς ἂν ἔχωμεν, 'for they see that we are not satisfied with what we have,' for στέργοντας ἐκείνοις, ἃ ἂν ἔχωμεν. ἡμεῖς δὲ ἐξίμεν ἐξ ὃν τυγχάνομεν ἔχοντες, 'but we go away from those possessions which we happen to have,' for ἐξ ἐκείνων, ἃ τυγχάνομεν ἔχοντες. χρή δὲ τοὺς νοῦν ἔχοντας περὶ μὲν ὃν ἱσᾶσιν μὴ βουλευέσθαι, 'those who have sense should not be deliberating concerning things which they know,' for περὶ μὲν ἐκείνων, ἃ ἱσᾶσιν. So οὐδὲν γὰρ ἂν πράξαιμι' ἂν, ὃν οὐ σοί



φίλον, 'I will do none of those things which thou dost not wish me to do,' equivalent to οὐδέν γάρ ἂν πράξαιμ' ἂν ἐκ ἐλ-  
 νων, ἃ με προᾶξαι οὐ σοι φίλον ἐστίν, where ἐκείνων depends on  
 οὐδέν, and ἃ on προᾶξαι.

In case of attraction the noun joined to the relative pro-  
 noun by a verb signifying *to call, to be, to believe*, also takes  
 the case of the relative; as οὐκ ἂν μοι δοκῶ ὑπό γε τοῦτων,  
 ὧν σὺ δεσποίνῳ ν καλεῖς κωλύεσθαι, 'I do not think I shall  
 be hindered at least by these mistresses, as thou callest  
 them,' for τοῦτων, ἧς σὺ δεσποίνας καλεῖς. § 148. NOTE 3.

NOTE 1. In some instances the relative, even when it  
 would be in the nominative, is attracted by the antecedent;  
 as οὐδέν κω εἰδότες τῶν ἣν περὶ Σάρδεις, 'as yet knowing no-  
 thing of what happened in Sardēs,' where τῶν (= ὧν) stands  
 for ἐκείνων ἃ, 'of those things which.'

This is frequently the case with οἷος (§ 73.); as πρὸς ἄν-  
 δρας τολμηροὺς, οἷους καὶ Ἀθηναίους, 'to daring men,  
 such as the Athenians are,' for οἷοι καὶ Ἀθηναῖοι εἰσιν-  
 γνόντες τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν  
 εἶναι δημοκρατίαν, 'knowing that a republican government  
 is ill suited to such men as we and you are,' for τοῖς (= τοιοῦ-  
 τοις, § 142. NOTE 1) οἷοι ἡμεῖς τε καὶ ὑμεῖς ἐσμεν. So τὴν δ'  
 ἑτέραν αὐτοῦ γνάθον στόμῳσον, οἷαν ἐς τὰ μέλῳ πράγματα,  
 'and sharpen his other jaw, so that he may be enabled to  
 chew greater affairs,' where the full construction of the re-  
 lative proposition is οἷαν ἂν ἐς τὰ μέλῳ πράγματα ἀρμόττοι.—  
 In some instances, the personal pronoun (ἐγώ, σύ) remains  
 in the nominative, though οἷος has been attracted by its an-  
 tecedent; as ὁρῶν πολλοὺς ἄνδρας ἐν ταῖς τάξεσι, νεᾶνίαις δὲ,  
 οἷους σὺ, διαδεδορκότας, 'seeing gray-headed men in order  
 of battle, but young men like you decamping,' for οἷους σὺ  
 for οἷος σὺ εἶ.

Ἡλικος sometimes imitates οἷος: as τῷ (= τίνι) γὰρ εἰκὸς ἄν-  
 δρα κῦφόν, ἡλικίον Θουκυδίδην, ἐξολέσθαι; what makes it  
 right that a man of the age of Thucydides should be ruined?  
 for ἡλικος Θουκυδίδης ἐστὶ· ἐκείνο δεινὸν τοῖσιν ἡλικόισι  
 νῶν, 'that is a hard thing to men of our age,' for τοῖσιν ἡλι-  
 κοι νῶ ἐσμεν, where the article is equivalent to τηλικούτοις  
 (§ 142. NOTE 1).

NOTE 2. Relative adverbs (§ 123.) also are attracted by  
 the word to which they refer; as ἐκ δὲ γῆς, ὅθεν προῦ-  
 κειτο, 'and from the place where it lay,' where ὅθεν stands

for *οἱ* or *οὗ*. So *διεκομίζοντο εὐθὺς, ὅθεν ὑπεξέθεντο, παῖδας*, ‘they straightway transported the children from where they had placed them,’ where *οἱ* for *οὗ* refers to *ἐκεῖθεν* understood.

2. On the other hand, the antecedent is sometimes put in the case of its relative. E. g. *Μελέαγρος δὲ τὰς μὲν τιμὰς ἃς ἔλαβε φανεραί, ‘the honors which Meleager received are well known,’ where τὰς τιμὰς stands for αἱ τιμαί· οὐκ οἶσθα μοι τὰς ἧς τυχεῖν αὐτὴν χρεών; ‘knowest thou not the fate which she must meet?’ for μοι τὰς ἧς· ὠμολογῆκαμεν δὲ γε, πρῶτα ματοῦς οὐ μήτε διδάσκαλοι μήτε μαθηταί εἶεν, τοῦτο διδάκτον μὴ εἶναι, ‘we have admitted that the thing is not teachable, which has neither teachers nor learners.’*

NOTE 3. The same can be said of relative adverbs; as *πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὁποῖ ἀφικη ἀγαπήσουσί σε*, ‘they will love thee in many other places whither thou mayest go,’ where *ἄλλοσε* stands for *ἄλλοθι* or *ἄλλαχοῦ*.

3. Very frequently, in case of attraction, the antecedent is put after its relative. E. g. *πρὸς θρόνους ἃς (= ἧς) ἔγην ὁ τοξότας Πάρις γυναικὸς, = πρὸς θρόνους γυναικὸς, ἣν ἔγην ὁ τοξότης Πάρις, ‘to the palace of the woman, whom the archer Paris married;’ κατασκευάζοντα ἧς ἄρχοι χώρας, = κατασκευάζοντα τὴν χώραν, ἧς ἄρχοι, ‘improving the country, which he governed.’ So ὅν πρῶτον ὁ βολὸν ἔλαβον ὅτ’ ἐπριάμην σοι ἀμαξίδα, = ὅτ’ ἐπριάμην σοι ἀμαξίδα τοῦ πρώτου ὁ βολοῦ, ὅν ἔλαβον, ‘when I bought you a little car for the first obolus which I had received.’*

Frequently the leading words are attracted by, and placed after the relative; as *ἀλλ’ οἴχεται φεύγων, ὃν ἦγες μάστιγος, = ἀλλ’ ὁ μάστιγος, ὃν ἦγες, οἴχεται φεύγων, ‘but the witness whom you brought has decamped;’ οἱ παλαιοὶ ἐκείνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφίᾳ, Πιττακοῦ τε καὶ Βιαντος, ‘those ancient persons, Pittacus and Bias, who are renowned for wisdom,’ where ὧν attracts only the proper names; τῷδ’ ὃν λέγεις τὸν Ἀρκάδα, = τῷδε τῷ Ἀρκάδι, ὃν λέγεις, ‘to this Arcadian, of whom thou art speaking,’ where ὃν affects Ἀρκάδι, but not the demonstrative pronoun, which is joined to it.*

The antecedent is placed after its relative even when apparently no attraction takes place; as *ὥστ’ ἀποφύγοις ἂν ἦν τιν’ ἂν βούλη δίκην, ‘so that you can gain any lawsuit you please;’ ἐκδύσασθαι ὃν ἔχω χιτῶνα, ‘to put off the tunic,*

which I have on,' for τὸν χιτῶνα ὃν ἔχω. But even here an attraction lies at the bottom.

NOTE 4. Sometimes only the adjective belonging to the antecedent is placed after the relative; as λόγους ἄκουσον, οὓς σοι δυστυχεῖς ἤκω φέρων, 'hear the melancholy news, which I have brought to thee,' for λόγους ἄκουσον δυστυχεῖς, οὓς κτλ.

§ 150. The relative pronoun ὃς often stands for the *demonstrative* pronoun, especially in the Homeric language. E. g. Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων, 'let us mourn Patroclus, for this (to mourn) is honor to the dead. In another place Homer says, τὸ γὰρ (= τοῦτο γὰρ) γέρας ἐστὶ γερόντων.—So in the formula ὃς μὲν—ὃς δέ, equivalent to ὁ μὲν—ὁ δέ (§ 142. 1)—So in καὶ ὃς for καὶ οὗτος, as καὶ ὃς, ἀμβώσας μέγα, ἀναθρόσκει, 'and he, uttering a loud cry, jumps up.'—So in ἦδ' ὃς, 'said he,' used parenthetically.

NOTE. Frequently the relative is *apparently* put for the demonstrative; as (Il. X., 314 & seq.) ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱός, κτλ., ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν, 'there was among the Trojans a certain Dolon, son of Eumēdēs, &c., that man, I say, spake to the Trojans and Hector.' We say, *apparently*, because in such cases the *relativeness* of the pronoun was no doubt *felt* by the Greeks.

§ 151. The relative often stands for the interrogative τίς; 'who? what?' (§ 153.) but only in *indirect* interrogations. E. g. φράζει τῷ ναυκλήρῳ ὅστις ἐστί, 'he declares to the captain of the vessel who he is.' Ὅστις is particularly used when the person, who is asked, repeats the question before he answers it; as ΜΑΘΗΤΗΣ. Ἀνθρῶπε τί ποιεῖς; ΣΤΡΕΨΙΑΔΗΣ. Ὅ τι ποίῳ; τί δ' ἄλλο γ' ἢ διαλεπτολογεῖσθαι κτλ. 'DISCIPLE. Man, what are you doing there? STREPSIADES. What am I doing? I am not doing any thing; I only philosophize with' &c. Ὄνομα δὲ τοῦτοις τοῖς θεοῖς τοῖς βαρβάρους τί ἐστίν; . . . . ὅ τι ἐστίν; Τριβαλλοί, 'what is the name of these barbarian gods? . . . what is their name? Triballi is their name.'

§ 152. Frequently the relative has the force of the conjunction ἵνα 'in order that, that.' E. g. πρεσβεῖαν δὲ πέμπειν, ἥτις ταῦτ' ἐρεῖ, 'and to send ambassadors to say these things;' ἀλλ' ἄγε δὴ τινα μάντιν ἐρεῖομεν, ὃς κ' εἴποι, 'but come let us ask some prophet to tell us.'



## INTERROGATIVE PRONOUN.

§ 153. The interrogative pronoun *τις*; *who?* is used both in direct and indirect questions. E. g. *τις* ἔσθ' ὁ κόπτων τὴν θύραν; *τουτί τι ἦν*; 'who is knocking at the door? what was it?' ἀλλὰ σὺ *τις* εἶ; 'but who art thou?' ὥς πύθοιθ' ὅτι δρῶν, ἢ *τί* φωνῶν, *τήνδε ῥύσαιμην πόλιν*, 'that he might ascertain by what doings or sayings I can save this city,' where *τί* is indirect, and runs parallel with ὅτι (§ 151.); οἶδε *τί* βούλεται, 'He knows what it wants.'—It is observed that *τις* does not always stand at the beginning of the interrogative clause.

This head includes also the interrogatives *πόσος*; *ποῖος*; &c. (§ 73.); as *κατὰ ποίας πύλας* εἰσῆλθες εἰς τὸ τεῖχος; ..... οὐκ οἶδα, μὰ Δί', ἔγωγε *κατὰ ποίας πύλας*, 'through what gate did you come into the castle? ..... by Zeus I don't know through what gate,' where the first *ποίας* is direct, and the second, indirect; *τὸ ποῖον δὴ*; 'pray what is that?'

NOTE. *Τίς* is sometimes equivalent to *ποῖος*; 'of what quality? qualis?' as *τίνα αὐτὸν φήσομεν εἶναι*; 'what kind of person shall we call him?'

## INDEFINITE PRONOUN.

§ 154. *Τίς* annexed to a substantive means, *a certain, some*, or simply, *a, an*. E. g. ὄρνιθές *τινες*, 'some birds;' ἱμοτιάν *τίνα*, 'a well-rope.'

Without a substantive it means, *some one, somebody, a certain one*; as Ἀντισθένην *τις* καλεσάτω, 'let some one call Antisthenes.'

NOTE 1. It is often equivalent to *ἐκαστος*, as εὔ μὲν *τις* δόρυ θηξάσθω, 'let every one sharpen his spear well.'

Sometimes it refers to the person who speaks, or to the persons addressed; as ποῦ *τις* φύγοι; 'where can one (I) go?' ἡκει τῷ (= *τινι*) κακόν, 'you will have it, (misfortune is coming to some body).'

NOTE 2. It is often joined to adjectives of quantity or quality; as γυνὴ ὠραιότατη *τις*, 'a most blooming woman;' ὥς φιλόπολις *τις* ἔσθ' ὁ δαίμων, 'how friendly to the city the god is!' πόσος *τις*; 'how great?' So ἡμέρας ἐβδομήκοντά *τίνα*, 'some seventy days,' or, 'about seventy days.'

NOTE 3. *Τίς* 'some body' = a distinguished person, a man of consequence; as κήγών φαίνομαί *τις* ἡμες, = καὶ ἐγὼ φαί-

νομαι τις εἶναι, 'I too seem to be some body,' that is, 'a man of consequence;' καὶ μοι τὸ μὲν πρῶτον ἔδοξε τι εἰπεῖν, 'at first I thought he said something great.'

NOTE 4. Sometimes the poets double τις, as ἔστι γὰρ τις οὐ πρόσω Σπάρτης πόλις τις 'there is a certain city not far from Sparta.'

#### RECIPROCAL PRONOUN.

§ 155. The reciprocal pronoun ἀλλήλων (§ 72.) often refers to the subject of the proposition in which it stands, which subject is in the plural or dual. E. g. τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 'thus they talked to one another.'

NOTE. Sometimes ἀλλήλων stands for ἐαυτῶν, as διέφθειραν ἀλλήλους, 'they destroyed themselves,' that is, 'each destroyed himself.' § 145. NOTE 2.

#### SUBJECT AND PREDICATE.

§ 156. The *subject* of a proposition is that of which any thing is affirmed. The *predicate* is that which is affirmed of the subject. E. g. Ἀλκιβιάδης εἶπεν, 'Alcibiades said,' where Ἀλκιβιάδης is the subject of the proposition, and εἶπεν, the predicate; ἐγὼ ἄτολμός εἰμι, 'I am timid,' where ἐγὼ is the subject, and ἄτολμός εἰμι, the predicate.

§ 157. The SUBJECT OF A FINITE VERB is put in the nominative. A finite verb agrees with its subject-nominative in number and person. E. g.

Ἐγὼ δ' ἐπὶ ἦνον τον θεὸν πάνν σφόδρα, 'And I praised the god very much;'

Σὺ δὲ πῶς ἑώρας; 'But how did you see?'

Τι δῆθ' ὁ Φοῖβος ἔλακεν; 'And what did Phœbus say?'

So ἡμεῖς μὲν, ᾧ προσβῦτα, συμβουλεύομεν, 'we advise thee, old man;' ἐκεῖνος τοῖσι χρηστοῖσι φθονεῖ, 'he envies the good;' ἐκ Πατροκλέους ἔρχομαι, ὃς οὐκ ἐλόυσσας ἔξ οἴου περ ἐγένετο, 'I am coming from the house of Patrocles, who never washed himself since he was born;'; ἔθι σὺ ταχέως, 'go thou quickly;'; τίς ἂν φράσειε ποῦ 'στί Χρεμύλος μοι σαφῶς; 'who can inform me correctly where Chremylos is?'

NOTE 1. The nominative of the *neuter plural* very often takes the verb in the singular. E. g.

Πόθεν μοι τὰ κακὰ ταυτί προσέπεσεν; ‘whence did these evils come upon me?’

Ταυτί τιнос τὰ φορτί’ ἐστί; ‘whose goods are these?’

Sometimes masculines and feminines plural or dual take the verb in the singular; as ξανθαὶ δὲ κόμαι κατενῆνοθεν ὤμους, ‘her auburn hair was flowing over her shoulders;’ ἡμῖν γὰρ οὐκ ἔσ’ οὔτε κάρυ’ ἐκ φορμίδος δοῦλω παρὰ ῥῆι πτοῦν τε τοῖς θεωμένοις, ‘we do not exhibit two slaves throwing nuts out of a basket to the spectators.’ So in the phrase ἔστιν οἱ, = εἰσιν οἱ (§ 148. 3), ‘there are those who.’

NOTE 2. If the verb belongs to more than one subject, it is regularly put in the plural and in the chief person. The chief person is the first with respect to the second or third, and the second with respect to the third. E. g. δὴ τότε μεττιόωντο Ποσειδάων καὶ Ἀπόλλων τείχος ἀμαλδύναι, ‘then Poseidon and Apollo resolved to demolish the wall.’

Frequently the verb agrees in number with one of the substantives, and especially with that which stands nearest to it; as ὁ θεὸς δ’ εὐθέως ἠφάνισεν ἑαυτὸν, οἱ τ’ ὄφεις, ‘both the god and the serpents suddenly disappeared;’ σὺν δ’ Εὐρύς τε Νότος τ’ ἔπεσε, Ζέφυρός τε δυσᾶής, καὶ Βορέης, ‘Eurus and Notus rushed together, the blustering Zephyrus and Borëas,’ which Virgil translates, ‘una Eurusque Notusque RUUNT,’ &c.

The verb is often put in the dual, if it belongs to two substantives; as ἡ λυροποιικὴ καὶ ἡ κιθαριστικὴ πολὺ διαφέρει τὸν ἀλλήλοιν, ‘the art of making lyres, and the art of playing on the harp differ much from each other.’ § 137. NOTE 4.

When the substantives are connected by the conjunction ἢ ‘or,’ the verb is frequently put in the plural, and sometimes in the singular; as εἰ δέ κ’ Ἀρης ἄρχωσι μάχης, ἢ Φοῖβος Ἀπόλλων, ‘but if Arēs commence the fight, or Phæbus Apollo;’ ὃν κεν ἐγὼ ἀγάγω, ἢ ἄλλος Ἀχαιῶν, ‘whom I or any other of the Achæans may bring.’

NOTE 3. A *collective noun* in the singular very often has the verb in the plural; as Ἀθηναίων τὸ πλῆθος Ἰππαρχὸν οὔοντα ἔφ’ Ἀρμόδιου καὶ Ἀριστογείτονος τίραννον ὄντα ἀποθανεῖν, ‘the multitude of the Athenians think that Hipparchus was put to death by Harmodius and Aristogiton, be-



cause he was a tyrant;' ὧς φάσαν ἡ πλῆθυσ, 'thus spake the multitude.' § 137. NOTE 5.

The same can be said of the pronominals *εἰαστος* and *ἄλλος* (in the formula *ἄλλοθεν ἄλλος*). E. g. *ἕμελλον λάξεσθαι ὁρχηδὸν ἕκαστος δέκα δραχμάς*, 'each person was to have for his share ten drachmæ;' *ἡσπάζοντο ἄλλος ἄλλοθεν*, 'they saluted each other.' In general however *εἰαστος* (also its kindred *παῖς*) is put in apposition with the subject of the proposition in which it stands.

NOTE 4. A noun in the dual often takes a plural verb; as *Αἴαντες, σφὼ μὲν τε σαώσεται* *λαῶν Ἀχαιῶν*, 'O Ajaxes, you will save the people of the Achæans;' *δοιῶ δὲ κυβιστητῆρες ἐδίνεον*, 'two tumblers were turning around.' The learner must have observed by this time that the 1 pers. dual act. is the same with the first person plural.

On the other hand, a noun in the plural takes a verb in the dual, when only two persons or things are meant; as (II. III, 278-9) *καὶ οἱ ὑπένερχε καμόντας ἀνθρώπους τίνυσθον*, 'and you who punish the dead below,' where *οἱ* refers to Pluto and Persephōnē; *ὥς δ' ὅτε χεῖμα ῥ' ῥοὶ ποταμοὶ κατ' ὄρεσφι ῥέοντες ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ*, 'as when two torrents descending from the rocks unite their mighty waters in a ravine.' § 137. NOTE 6.

NOTE 5. The nominatives *ἐγώ*, *ἡμεῖς*, *νῶ*, are of the first person; *σύ*, *ὑμεῖς*, *σφῶ*, are of the second person; all other nominatives are of the third person. The nominatives of the 1 and 2 person are expressed chiefly when emphasis or perspicuity is required. It has already been remarked (§ 64.) that the nominative *ἴ* is obsolete.

We may remark here that the terminations exhibited in § 84. are fragments of personal pronouns. For example, *μι*, *μαι*, *μην*, *μεν* and *μες*, *μεθα*, are derived from the oblique cases of *ἐγώ*. The termination *σι* or *τι* of the 3 person singular is a modification of the obsolete pronoun *ἴ* or of *τός*. The terminations *ντι*, *νται*, *ντο*, are compared with the Welsh pronoun *hwyNT*!

NOTE 6. The verb which agrees with the relative pronoun is in the first or second person, according as the antecedent is of the first or of the second person; as *ἡμῖν οὐ θέετε, αἰτίνες τηροῦμεν ὑμᾶς*, 'you do not sacrifice to us, who preserve you;' *ἀμέτηγ'* *Ἀἴρ*, *ὅς ἔχεις τήν*

γῆν μετέωρον, 'O thou immeasurable air! who holdest the earth suspended.' So when the antecedent is implied in a possessive pronoun (§ 148. NOTE 8). An exception to this remark occurs in II. XVII, 248-50.

Any noun which is in apposition with the omitted personal pronoun (§ 157. NOTE 5) of the first person, may have the verb in the first person; as Θεμιστοκλῆς ἦκω παρὰ σέ, 'I Themistocles have come to you.'

NOTE 7. Sometimes the verb agrees in number with the nominative in the predicate (§ 160. 1); as ἐστὸν δὲ δύο λόφω ἢ Ἰδομένη ὑψηλῶ, = ἢ Ἰδομένη ἐστὶ δύο λόφω ὑψηλῶ, 'Idoménē is two high hills.' This takes place chiefly when the nominative in the predicate precedes the verb.

NOTE 8. (1). The third person is often found without a subject, when any thing general and indefinite is expressed; as οὐδὲ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὕνοιο το sc. τις, 'even here no one will find fault with your valor and strength;' εἰσὶν οἱ λέγουσιν sc. τινὲς or ἄνδρες, 'there are those who say;' λέγουσι or φασί 'they say.'

Frequently the word πράγμα or πράγματα 'res,' is to be supplied; as δηλωθήσεται 'the thing will show itself;' οὕτως ἔχει, 'it is so;' πολλοῦ δεῖ, 'it wants much, far from it;' δεῖξει δὴ τάχα, 'time will soon show it.'

(2). When the verb indicates the employment of any person, the word denoting that person is generally omitted; as ἐκῆρυξε τοῖς Ἑλλησι παρασκευάσασθαι, sc. ὁ κῆρυξ, 'the herald proclaimed to the Greeks to prepare themselves;' τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεταί, sc. ὁ γραμματεὺς, 'the secretary shall read to you the law itself.'

(3). Frequently the verb is changed into the passive 3 pers. sing., and its subject nomin. into the dative; as τοῖς πολεμίοις εὐτύχεται for οἱ πολέμιοι εὐτυχήκασιν, 'the enemy have succeeded;' καλῶς σοι ἀπεκρίντο for καλῶς ἀπεκρίσο, 'thou hadst answered well.'

(4). The subject of verbs denoting the state of the weather or the operations of nature is not expressed; as ὕει 'it rains,' νίφει 'it snows,' ἔσεισε 'there was an earthquake,' συσκοτίζει 'it grows dark.'

NOTE 9. Frequently the subject of a proposition is attracted by the verb of the preceding proposition; as οἱ τὸν οὐρανὸν λέγοντες ἀναπείθουσιν, ὡς ἔστι πνιγεύς, for οἱ λέγον-

τες ἀναπειθουσι, ὡς ὁ οὐρανός ἐστι πνιγεύς, 'who make people believe that the heaven is an oven;' φέρε νῦν ἀθρήσω πρῶτον τοῦτον, ὅ τι δρᾷ 'now let me see first what this here fellow is doing.'

NOTE 10. The verb εἰμι 'am,' is very often omitted, but chiefly when it is a copula (§ 160. 1); as τί τὸ πρᾶγμα τοῦτ'; sc. ἐστί, 'what is this thing?' θεοὶ γὰρ ὑμεῖς; sc. ἐστέ, 'you gods?' ἔτοιμος εἰπεῖν, 'I am ready to say.' So ὥρα ἀπέναι, 'it is time to go.'

Other verbs also are omitted, but only when they can be supplied from the context.

NOTE 11. The nominative is often used for the vocative; as αὖτις ὦ, ποῦ πέτει; 'halloo there, whither art thou flying?' οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, 'my friend, my limbs are no longer firm.' This remark holds true only when the vocative of the noun differs from the nominative in form.

§ 158. 1. The SUBJECT OF THE INFINITIVE MOOD is put in the accusative. E. g.

Οὕτω δέ με σφόδρα ἐνόμιζεν ἀδικεῖσθαι, 'And he thought that I was so outrageously wronged,' where με is the subject of the infinitive ἀδικεῖσθαι.

Ὁμολογεῖς με σοφὸν εἶναι, 'Thou confessest that I am wise.'

Ἀρχηγετέυειν δὲ τῶν κάτω Αἰγύπτιοι λέγουσι Διήμητρα καὶ Διόνυσον, 'The Egyptians say that Demeter and Dionysos govern the lower world.'

So ἀνάγκη σε πάντα ἐπιστᾶσθαι, 'thou must know all things;' ἀνάγκη τοὺς ὀρθῶς βουλευομένους ἀμεινον τῶν ἄλλων πράττειν, 'those who deliberate rightly necessarily prosper more than others;' πρὶν τὸν νόμον τεθῆναι, 'before the law was enacted.'

2. The subject of the infinitive is *not expressed* when it is the same with that of the preceding proposition. E. g.

Οἶμαι εὑρεῖν, 'I think I have found,' where the subject (μέ) of εὑρεῖν is not expressed because it refers to the subject (ἐγώ) of οἶμαι.

Καὶ τυφλὸς γινῶναι δοκεῖ τοῦτο, 'Even a blind man seems to know this.'

Ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι, 'I wish to doze a little.'



So ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι, 'that he may learn to fear the gods,' where the subject of δεδοικέναι is the same as that of εἰδῇ. So σὲ μὲν δίκαιός εἰμι' ἐγὼ κολάζειν, 'I have a right to punish you.'

NOTE 1. Sometimes the accusative of the personal or reflexive pronoun is expressed before the infinitive; as οὐδὲ γὰρ οὐδ' ἐμὲ φημι λελασμένον ἔμμενα ἄλκῃς, 'I think that I too have not forgotten my valor;' ὅτι [Κροῖσος] ἐνόμισε ἔωυτὸν εἶναι ἀνθρώπων πάντων ὀλβιώτατον, 'because [Kroisos] thought he was the happiest of all men.' Such examples are not common in Greek.

NOTE 2. The subject of the infinitive and the words agreeing with it are frequently *by attraction* put in the case of the subject of the preceding independent proposition; provided both subjects refer to the same person or thing. E. g.

'Ἀλλὰ νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς δὲ τυπτήσιν; 'But do you imagine that *we* shall tolerate you, and that *you* can strike?' where αὐτός stands for αὐτόν σε.

'Εμεῖ δὲ οἷεσθ' ὑμῖν εἰσπίσειν, ὑμεῖς δὲ νεμείσθαι; 'Do you think that *I* shall contribute, but that *you* will enjoy the contribution?' where ὑμεῖς stands for ὑμᾶς on account of the subject of οἷεσθαι.

So ἔφη σθ' αὖ Κρονίῳ οἷη λοιγὸν ἀμῦναί, 'you said that *you alone* averted destruction from the son of Kronos,' where οἷη stands for οἷαν agreeing with σέ understood; εὖχεσθ' Ἀπόλλωνι ῥέξειν ἑκατόμβην οἷκαδε νοστήσας, 'and vow to Apollo to offer him a hecatomb, when you return home,' where νοστήσας agrees with the subject (σύ for σέ) of ῥέξειν, which is omitted because it is the same with that of εὖχεσθ' (= εὖχου). Ἐέρεξ' ἡς οὐκ ἔφη ὁμοῖος ἔσεσθαι Λακεδαιμονίοισιν· κείνοὺς μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, αὐτὸς δὲ ταῦτα οὐ ποιήσειν, 'Xerxes said he would not be like the Lacedæmonians; for *they* have violated the laws of nations, but *he* would not do this.' This kind of attraction takes place chiefly when emphasis is required, or in cases of antithesis.

In some instances it is so strong as to affect the subject of an infinitive even when it is different from that of the preceding independent proposition; as κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστὸς εἶναι, ἐκείνος δὲ φαῦλος, 'it

seems that you will prove that *you* are worthy, but *he* is worthless,' where ἐκείνος follows the case of the subject of κινδυνεύσεις. See also § 161.

NOTE 3. Frequently the subject of the infinitive is wanting even when it is different from that of the preceding independent proposition; as πημοναῖσι κάμπτομαι, πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν, 'I am afflicted with sufferings painful to endure and piteous to behold.'

3. The subject of the infinitive is *not expressed* also when it is the same with the *object* of the preceding proposition. E. g.

Ἐδεῖτο αὐτῶν βοηθεῖν ἐμοί, 'He prayed them to aid me;'

Παρήγγειλεν ἡμῖν καθεύδειν, 'He commanded us to sleep;'

Ἄνδρες δύο κελεύομεν ἀλλήλων πειρηθεῖναι, 'We request two men to try each other's skill.' In such instances the object-accusative must not be mistaken for the subject of the infinitive.

NOTE 4. A participle agreeing with the omitted subject of the infinitive is very often put in the accusative; as ἐγὼ δὲ ὑμῶν δέομαι καταψηφίσασθαι Θεομνήστον, ἐνθυμούμενους, ὅτι οὐκ ἂν γένοιτο τούτου μείζων ἀγών μοι, 'and I beseech you to condemn Theomnestus, when you consider that I could not have had a severer trial than this;'. Ξενία τῷ Ἀρκάδι ἤκειν παρήγγειλε, λαβόντα τοὺς ἄνδρας, 'he requested Xenias the Arcadian to take the men and come.' Such examples show that the subject-accusative was hovering about the mind of the speaker, when the proposition contained an infinitive.

Sometimes the participle agrees in case with the expressed subject. See Xenoph. Memor. I, 1, 9, where both constructions occur.

§ 159. 1. Frequently the subject of a proposition is an infinitive with the words connected with it. E. g.

Πρόχειρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, 'It is easy to praise virtue,' where [τινὰ] ἐπαινέσαι τὴν ἀρετὴν is the subject of the proposition.

Τὸ ἐργάζεσθαι ἀμεινον, 'To work is better,' where τὸ [τινὰ] ἐργάζεσθαι is the subject.

So τῶν ἀρχόντων ἔργον ἐστὶ τοὺς ἀρχομένους ποιεῖν εὐδαιμονεστέρους, 'it is the duty of rulers to make the ruled happy;' κακούργου μὲν γὰρ ἐστὶ, κριθῆναι ἀποθανεῖν· στρατηγοῦ δὲ, μαχόμενον τοῖς πολεμίοις, 'it is proper that a malefactor should be condemned to death; but that a general should die fighting against the enemy.'

Such is generally the subject of the verbs δεῖ, χρή, πρέπει, προσήκει, ἐνδέχεται, and a few others; as δεῖ γὰρ ἐμὲ λέγειν, ἃ κρύπτειν ἤ παρεσκευασμένος, 'for I must say what I was prepared to conceal,' where ἐμὲ λέγειν, ἃ κρύπτειν ἤ παρεσκευασμένος, is the subject of δεῖ. These verbs are often called *impersonal verbs*. See also § 141. 2.

2. The subject of an infinitive may be another infinitive; as δοκεῖ μοι πρέπειν ἐντεῦθεν ποιήσασθαι τὴν ἀρχήν, 'it seems to me proper to begin here,' where ἐντεῦθεν [ἐμὲ] ποιήσασθαι τὴν ἀρχήν supplies the place of the subject-accusative (§ 158. 1) of πρέπειν, and the subject of δοκεῖ is πρέπειν ἐντεῦθεν ποιήσασθαι τὴν ἀρχήν. ἦν [γλώσσαν] ὁδὶ μὲν οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, 'which tongue this man says youths ought not to exercise,' where ἦν τοὺς νέους ἀσκεῖν is the subject of χρῆναι.

3. Any word or clause may be the subject of a proposition; as τὸ κατὰ βᾶ τοῦτο πολλοὺς δὴ πάνυ ἐξηπάτηκεν, see § 141. 3; ΦΙΛΟ μὲν ἐστὶν ἀρχὴ τοῦ κακοῦ, 'the word ΦΙΛΟ is indeed the beginning of mischief;' (Aristoph. Vesp. 77.)

§ 160. 1. The PREDICATE is either a verb alone, or a verb (commonly a verb signifying *to be*, *to be called*) and a substantive, adjective, pronoun, or participle. In the latter case the verb is called a *copula*.

2. A substantive in the predicate agrees with the subject in case. E. g.

Ἐγὼ εἰμι Πλοῦτος, 'I am Plutus;' § 136.

Ἦν Κανδαύλης τύραννος Σαρδίων, 'Candaules was king of Sardes.' *ibid.*

So τὸ μὲν μῆκος τοῦ ὀρύγματος ἑπτὰ στάδια εἰσι, 'the length of the excavation is seven stadia;' § 136. NOTE 5; τὸ πλῆθος ἐφάνη ἑβδομήκοντα καὶ ἑκατὸν μυριάδες, 'the multitude was found to be one hundred and seventy myriads;' *ibid.* So γυναιὶ καδ' εἶναι πρᾶγμα ἔφη νοῦβυστικόν, 'but woman, he said, is an intelligent thing.' So ἐγὼ θεοσεβὴς καὶ δίκαιος ὢν ἀνὴρ, 'I being a pious and just man.'



3. The gender, number, and case of an adjective, pronoun, or participle, in the predicate, are determined by § 137. E. g.

Ἐγὼ ἀθάνατός εἰμι, 'I am immortal.'

Τοῦτους γὰρ ἔφη τοὺς ἀνθρώπους πολλοὺς βελτίους γεγενῆσθαι, 'He said that those men were much better.'

NOTE 1. When the subject is an infinitive or any other word than a nominative (§ 159. 1 and 3), the adjective or pronoun in the predicate is of the neuter gender; as δίκαιόν ἐστιν αὐτονομίους εἶναι τοὺς Ἕλληνας 'it is just that the Grecians should be independent;'; οὐ δίκαιόν ἐστι τοὺς κρείττους τῶν ἡτιόνων ἄρχειν, 'it is not right that the stronger should rule the weaker.'

NOTE 2. Frequently a neuter adjective in the predicate refers to a masculine or feminine noun; in which case the word πράγμα 'thing,' is to be supplied by the mind; as ἡλίκα φιλόκτιστον γυνή sc. ἐστὶ, 'woman is a very tender-hearted thing.'

§ 161. 1. When the subject of the infinitive is not expressed (§ 158. 2 and 3), the substantive or adjective in the predicate is *by attraction* put in the case in which the subject has already been expressed. E. g.

ὦχρ' αἰνᾶί μοι δοκεῖς, 'You seem to me to be pale,' where the adjective is put in the nominative on account of σύ implied in δοκεῖς, § 158. 2.

Ἐτλᾶ θυτῆρ γενέσθαι θυγατρός, 'He suffered himself to become the sacrificer of his own daughter;'; ibid.

Κύρου ἐδέοντο ὥς προθυμοτάτου γενέσθαι, 'They besought Cyrus to be as eager as possible;'; § 158. 3.

So ὅδε [ὁ Αἰσχύλος] πάλιν ἄπεισιν οἴκαδε, διὰ τὸ συνετός εἶναι, 'he goes back home, because he is wise,' where συνετός is affected by ὅδε. So πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, 'many of those who pretended to be sophists,' equivalent to πολλοὶ ἐκείνων, οἳ προσεποιήσαντο εἶναι σοφισταί, § 140. NOTE 3.

2. When a proposition is made the subject of another proposition (§ 159. 1), the adjective or participle in the predicate or subject of the former proposition is often put in the case of the noun in the predicate of the latter. E. g.

ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσῳ ἂν ἐκπλεῶ τὰ δέοντα ἔχωσι, τοσούτῳ ὑβριστοτέροις εἶναι, 'the more abundantly the wants of some men are supplied, the more overbearing they are,' where the subject is ὅσῳ ἂν . . . ὑβριστοτέροις εἶναι, and the predicate, ἐν ἀνθρώποις τισὶν ἐγγίγνεται. ἐφ' ἡμῖν ἔσται τὸ ἐπιεικέσι καὶ φάυλοις εἶναι, = τὸ ἡμᾶς ἐπιεικέσι καὶ φάυλους εἶναι ἔσται ἐφ' ἡμῖν, 'to be respectable or worthless will depend upon us.' So ἐξὸν δὲ τοῖς μὲν, ἀποδοῦσιν Ἑλένην, ἀπηλλάχθαι τῶν παρόντων κακῶν, 'it being in their power to give up Helen and be delivered from the impending danger,' where the attracted ἀποδοῦσι belongs to the subject (αὐτοῖς) of ἀπηλλάχθαι. So in Latin, *licet illis esse beatis*. In such cases the predicate always precedes the subject. This attraction takes place only when the attracting word in the predicate is in the dative.

This kind of attraction is generally confounded with that exhibited in § 161. 1, and § 158. NOTE 2 and 4.

## OBJECT.

§ 162. 1. That on which an action is exerted, or to which it refers, is called the *object*.

The object is put in the *accusative*, *genitive*, or *dative*.

2. The participle and the verbal adjective in *τεον* (§ 132. 2) are followed by the same case as the verb from which they are derived.

NOTE 1. The verbal in *τεον*, either with or without *ἔστι*, represents *δεῖ* (§ 159. 1) and the infinitive active or middle of the verb from which it is derived; as ἀκουστέον = *δεῖ* ἀκούειν, 'one must hear;' μιμητέον = *δεῖ* μιμεῖσθαι, 'one must imitate.' In some instances it represents *δεῖ* and the infinitive passive; as ἡττητέον = *δεῖ* ἡττᾶσθαι, 'one must be surpassed.'

The *neuter plural* is very often used instead of the singular; as ἀκουστέα for ἀκουστέον, παραδοτέα for παραδοτέον = *δεῖ* παραδοῦναι, τιμωρητέα for τιμωρητέον = *δεῖ* τιμωρεῖν, 'one must avenge.'

NOTE 2. Any word or clause may be the object of a verb; as Κύρος δ' ἐκείνῳ δῶρα [ἔδωκε], ἃ νομίζεται παρὰ βασιλεῦσι τιμια, ἵππον χρυσοχάλινον, καὶ στρεπτόν χρυσοῦν, . . . . καὶ τὴν χώραν μηκέτι ἀρπάζεσθαι, 'and Cyrus gave him such presents as are considered valuable by kings, namely, a horse

with a golden bridle, a golden necklace, . . . . and that the country should no longer be plundered,' where the proposition *τὴν χώραν μηκέτι ἀρπάζεσθαι* is one of the objects of *ἔδωκε*. So *ἐν τοῖσι τοίχοις ἔγραφε*, 'Α θ η ν α ῖ ο ι κ α λ ο ῖ', 'he wrote on the walls, 'THE ATHENIANS ARE NOBLE.'

## ACCUSATIVE.

§ 163. 1. The immediate object of a transitive VERB is put in the accusative. E. g.

*Ταῦτά ποιήσω*, 'I will do these things;'

*Τι λέγεις σὺ;* 'What do you say?'

So *οὐδέν σε κωλύσει σεαυτὸν ἐμβάλεῖν ἐς τὸ βάραθρον*, 'nothing will hinder you from casting yourself into the pit;'  
*ταῦτα ποιήσας*, 'doing these things;'  
*οἰστέον τάδε*, = *δεῖ [ἡμᾶς] φέρειν τάδε*, 'we must bear these things,' § 162.  
 2 and NOTE 1.

2. Many verbs, which are intransitive in English, are transitive in Greek. Such are *ἀλιτανῶ* 'sin against,' *ἀποδιδράσκω* 'run away from,' *δορυφορέω* 'am a body guard of,' *ἐπιορκέω* 'swear falsely by,' *ὀμνυμι* 'swear by,' *ἐπιτροπεύω* 'am superintendent,' *λανθάνω* 'am concealed from.' E. g. *ἀθανάτους ἀλιτέσθαι*, 'to sin against the immortals;'  
*ἢν τις ἀποδράσῃ τῶν οἰκετῶν σε*, 'if any of thy domestics should run away from thee.'

§ 164. The accusative of a substantive is often joined to the verb of which it denotes the *abstract* idea. In this case the accusative is generally accompanied by an adjective. E. g. *ἀράς ἀρᾶται παῖσιν ἀνοσιωτάτας*, 'he is heaping most awful curses upon his children;'  
*πρὸς πτώματ' οὐκ ἀνασχετά*, 'to fall an insupportable fall;'  
*ἦ ξαν δρόμημα δεινὸν ἀλλήλοις ἔπι*, 'they rushed furiously against each other.' So in English, *to DIE the DEATH of the righteous*; *to RUN a RACE*. This takes place generally with intransitive verbs.

NOTE 1. A substantive is, in the poets, often joined to *βλέπω*, *δέχομαι*, *λεύσσω*, *ὁράω*, 'look,' intransitive, to mark the expression of the look; as *φόβον βλέπων*, 'looking terrible;'  
*πῦρ ὀφθαλμοῖσι δεδorkώς*, 'looking fiery, emitting fire from his eyes;'  
*ἡ Βουλὴ ἔβλεψε νάπυ*, 'the Boule'



looked sour,' literally, 'looked mustard.' Sometimes the substantive *δέρογμα* is to be supplied, as *κλέπτον βλέπει*, 'he looks thievish;' see *Æsch. Sept. Theb.* 81-2.

NOTE 2. *Νικάω* 'conquer,' intransitive, is often followed by the accusative of a noun denoting the place or nature of the conquest; as *νενικήκατε ναυμαχίας*, 'you have gained naval battles;' *μάχην νικάν*, 'to gain a battle;' 'Ολύμπια νενικηκώς, 'having conquered in the Olympic games.' The same is observed of the verbs *ἀναιρέω* or *ἀναιρέομαι*, *κρατέω*, and *ἡττάομαι*.

The words following *νικάω* are chiefly *μάχη*, *πόλεμος*, *ναυμαχία*, *ἀγών*, *γνώμη*, and the names of the public games, 'Ολύμπια, Πύθια, Ἰσθμια, Νέμεα.

Sometimes an accusative denoting the name of the person conquered is added, as *Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας*, 'Miltiades who conquered the Persians at the battle of Marathon.'

§ 165. VERBS signifying *to ask, to teach, to take away, to clothe, to unclothe, to do, to say*, and some others, are followed by two accusatives, the one of a person, and the other of a thing. E. g.

*Αἰτεῖν τὸν δῆμον φύλακὰς τινὰς τοῦ σώματος*, 'To ask some body-guards of the people;'

*Ἦτοι μὲν σε Ζεὺς τε Ποσειδάων τε ἵπποσύνας ἐδίδαξαν*, 'Indeed Zeus and Poseidon taught thee horsemanship;'

*Βλέψοντα γυναικὰ τήνδε σ' ἐξαίρῃ σεταί*, 'He will take away this woman from thee by force.'

So *τὸν δῆμον χλαῖναν ἡμπισχόν*, 'I clothed the people with robes;' *τί δράσομεν αὐτήν*; 'what shall we do with her?' *πολλὰ με ἐξεῖπας*, 'thou hast said many things about me;' *τὰς μὲν γυναικὰς πόλλ' ἀγαθὰ λέγων*, *σὲ δὲ πολλὰ κακά*, 'saying many good things about women, but many bad things about you.'

Verbs frequently followed by two accusatives: *αἰτέω*, *ἀπαιτέω*, *πράττωμαι*, *ἐκλέγω*, *ἐρωτάω*, *ἐρέσθαι*, *ἐξετάζω*, *διδάσκω*, *παιδεύω*, *ἀφαιρέομαι*, *ἐξαιρέομαι*, *ἀποστερέω*, *συλάω*, *ἐνδύνω*, *ἀμπέχω*, *ἐκδύνω*, *ἀμφιέννυμι*, *ἀναδέω*, *στεφανόω*, *ἀναγκάζω*, *πείθω*, *ἔρδω*, *ἐργάζομαι*, *δράω*, *ποιέω*, *λέγω*, *ἐξιπεῖν*, *κρύπτω*, *πιπίσκω*.

NOTE 1. Sometimes the accusative of the thing denotes the abstract of the verb (§ 164.); as *ὁ Φωκικὸς πόλεμος*

ἀειμνηστον παιδεῖαν αὐτοὺς ἐπαίδευσεν, 'the Phœnic war taught them a lasting lesson;' ἐωνιὸν λωβᾶται λωβῆν ἀνήκεστον, 'he injured himself most shockingly.'

NOTE 2. Frequently verbs signifying *to do*, or *to say*, are followed by an accusative and the adverb εὖ 'well,' or κακῶς 'badly;' as ἵνα τοὺς φίλους εὖ ποιῶσι, 'that they may do good to their friends,' where εὖ ποιῶσι (= εὐποιῶσι as one word) is equivalent to ἀγαθὰ ποιῶσι. So κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς, 'the good do not speak well of the bad,' where κακῶς λέγουσι is equivalent to κακὰ λέγουσι.

NOTE 3. Sometimes the word denoting the person is put in the *dative*; as ὅς πολλὰ κακὰ ἀνθρώποισιν ἐώργει, 'who did much evil to men;' μηδὲν ἀγαθὸν ποιήσας τῇ πόλει, 'having done no good to the state;' ὁ τοῖσιν ἀφείλετο νόστιμον ἡμέραν, 'he deprived them of the day of return.'

Ἀποστρέφω and, in the later writers, ἀφαιρέομαι, are often followed also by the accusative of the person and the genitive of the thing. § 182.

NOTE 4. Verbs signifying *to divide*, take two accusatives; as τὸ στράτευμα κατένευμε δώδεκα μέρη, 'he divided the army into twelve parts.' The preposition εἰς is often found before the accusative denoting the number of parts, as σφέας αὐτοὺς εἰς ἕξι μοίρας διεῖλον, 'they divided themselves into six parts.'

Sometimes the noun denoting the thing divided is put in the genitive and depends on the word denoting the *part*; as διειλόμεθα τῆς εἰδωλοποιικῆς ἐλθὲ δύο, equivalent to διειλόμεθα τὴν εἰδωλοποιικὴν [εἰς] ἐλθὲ δύο, 'we divided the art of making images into two parts.'

§ 166. VERBS signifying *to name* or *call*, *to choose*, *to render* or *constitute*, *to esteem* or *consider*, are followed by two accusatives denoting the same person or thing. E. g. Ἐκτορίδην ἀγαπητὸν, τὸν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, 'the dear son of Hector, whom Hector called Scamandrios;' στρατηγὸν αὐτὸν ἀπέδειξεν, 'he appointed him general;' τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, 'he caused his son to be brought up a good horseman.' In the passive such verbs become *copulas* (§ 160. 1), as ὅς καλεῖται Σκαμάνδριος· στρατηγὸς ἀπεδείχθη· ὁ υἱὸς ἐδιδάχθη ἱππεύς.

NOTE. Frequently the infinitive εἶναι 'to be,' is expressed before the second accusative; as σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι, 'they call him a sophist,' or rather 'they say that he is a sophist;' ἐγὼ βούλομαι λέγειν τοὺτους φιλοκέρδεϊς εἶναι, 'for my part, I should say that they are lovers of gain.' So in the passive, ἀπεδέχθη (= ἀπεδέλχθη) τῆς ἵππου εἶναι ἱππαρχος, 'he was appointed master of the horse.'

§ 167. The accusative is very often used to *limit* a general assertion. E. g.

Τὸν δ' ἄορι πλῆξ' ἀνέχεν, 'He struck him *in the neck* with the sword,' or 'He struck his neck with the sword;'

Χωλὸς δ' ἕτερον πόδα, 'Lame *of one foot* ;'

Οὔτοι μὲν τὸ γένος εἰσιν ἐκ Χίου, 'They are Chians *by birth*.'

So ὁμοματαὶ καὶ κεφαλήν ἔκελος Δι, 'like unto Zeus *in eyes and head* ;' μετὰ δὲ αὐτίκα [λέγουσιν] αὐτὸν καμόντα τοὺς ὀφθαλμοὺς τυφλωθῆναι, 'and immediately after, they say, his eyes being diseased, he became blind;' βοὴν ἀγαθός, 'good *in battle*, a good warrior;' δεινός εἰμι ταύτην τὴν τέχνην, 'I am skilled *in this art*.'

So ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, 'being beheaded they died,' literally, 'being cut off in respect to their heads;' οἱ διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, 'those whose eyes were injured by the snow.'

The accusatives τι, οὐδέν, are often used in this way; 'as τι χρήσεται ποτ' αὐτῷ; 'for what will he ever use it?' or 'what in the world is he going to do with it?' τι ταῦθ', ἃ πάντες ἴσμεν, μανθάνω; . . . οὐδ' ἐν, μὰ Δία, 'why am I learning what we all know? . . . by Zeus I don't see why.'

NOTE 1. Here belong most of the accusatives which commonly are said to be used adverbially (§ 124.).

NOTE 2. Sometimes the preposition κατὰ or εἰς is used before the accusative; as καθαρὸν καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν, 'pure *in body and in soul* ;' αἰνῶς ἀθανάτησιν θεῆς εἰς ὧπα ἔοικεν, 'she astonishingly resembles the immortal goddesses *in looks*.'

NOTE 3. Hither we may refer the parenthetical phrases, τὸ λεγόμενον, 'as the saying is ;' τὸ τοῦ Ὁμήρου, = κατὰ τὸν



Ὁμηρον, ‘as Homer has it,’ or ‘according to Homer;’ πᾶν τὸναντίον, ‘on the contrary;’ &c.

NOTE 4. The accusative is sometimes subjoined to a clause in order further to qualify the contents of it; as καὶ με θητεύειν πατὴρ θνητῷ παρ’ ἀνδρὶ, τῶνδ’ ἀπὸ ν’, ἠνάγκασεν, ‘and the father compelled me to serve a mortal man as a recompense for these;’ τὼ παῖδε τὼ σὺ μέλλετον, τὸ λήμα τ’ αἰσχιστά, μονομαχεῖν, ‘thy two sons are about to fight a duel, a most disgraceful act,’ where τολμήματα qualifies τὼ παῖδε τὼ σὺ μέλλετον μονομαχεῖν. ἐγὼ δ’ ἂν, αὐτῇ θοιμάτιον δεικνὺς τοδί, πρόφασιν, ἔφασκον, ‘and I, showing to her this here garment as a pretext, would say.’ The supposition that ποιεῖν ‘to do,’ was supplied by the mind in the foregoing words seems to be unnecessary.

§ 168. 1. A noun denoting DURATION OF TIME is put in the accusative. E. g.

Τοῦτο ν μετὰ Σιτάλκους ἔπινον τὸν χρόνον, ‘During this time I was feasting with Sitalkes;’

Χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκῃ πολύν, ‘We should not have staid in Thrace a long time;’

Τί στρέφει τὴν νύχθ’ ὅλην; ‘Why do you turn yourself about the whole night?’

So οὐδέπω εἰκοσιν ἔτη γεγονώς, ‘being not yet twenty years old;’ ἔτεα ὡς δέκα κου γεγονότα, ‘being about ten years old.’

When the substantive is accompanied by an *ordinal* number (§ 61.), it denotes duration of *time past*; as ἐν νάτην ἡμέραν γεγαμημένην, ‘who was married nine days ago,’ or ‘who has been married nine days.’ Also when it is accompanied by cardinal numbers; as ὃς τέθνηκε ταῦτα τρίτα ἔτη, ‘who has been dead these three years.’

2. Frequently the accusative answers to the question *WHEN?* E. g. ἐντειλάμενος τὴν ὥρην ἐπαγινέειν σφίσι τὰς αἰγας, ‘commanding him to bring the goats to them *at the regular time.*’

In this case also, when the substantive is accompanied by an *ordinal* number, it refers to *time past*; as καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἐπρατιον, ‘both yesterday and three days ago I was doing this self same thing;’ τρίτον ἢ τέταρτον ἔτος τουτί, ‘three or four years ago.’

NOTE 1. Hither we must refer all the *accusatives absolute*, so called, particularly the neuter accusatives (not nominatives) εἰρημένον, ἐξόν, τυχόν, προσήκον, δοκοῦν, δόξαν (from δοκέω), δεδομένον, παρόν, ὄν, παρέχον, and some others; as εἰ ξὸν γὰρ αὐτοῖς λαμβάνειν γυναῖκας τὰς πρωτεούσας, κτλ., ‘for although (strictly ‘when’) it was in their power to marry the first women,’ &c. Such accusatives generally proceed from the construction stated in § 159. 1; thus the preceding comes from εἰ ξέστιν αὐτοῖς λαμβάνειν γυναῖκας τὰς πρωτεούσας. See also § 192. NOTE 2 and 3.

NOTE 2. Frequently, for the sake of emphasis, a preposition (chiefly ἐπὶ) is placed before the accusative; as ἐπὶ ὀκτὼ καὶ εἴκοσι ἔτεσιν ἤρχον τῆς Ἀσίας οἱ Σκύθαι, ‘the Scythians ruled Asia for eight and twenty years.’

§ 169. The accusative is used to denote EXTENT OF SPACE. E. g.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα,  
‘From this place he marches two stations, equal to ten parasangs;’

Σταδίους δὲ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπικοντο ἐς τὸ ἱερόν, ‘And carrying her forty-five stadia they arrived at the temple.’

§ 170. Sometimes the accusative answers to the question WHITHER? E. g. ἀγλή παμφανώσα δι’ αἰθέρος οὐρανὸν ἵκεν, ‘the bright effulgence went to heaven through ether;’ ἀγλαῆς ἔβας Θήβας, ‘thou camest to illustrious Thebes.’ Here we may refer the accusative Σκάνδειαν, in Il. X, 268.

§ 171. The accusative follows the particles of protestation μὰ and νή. E. g. μὰ τὴν Ἀναπνοήν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα, οὐκ εἶδον οὕτως ἄνδρ’ ἄγροικον οὐδένα, ‘by Breath, by Chaos, by Air, I never saw a man so clownish;’ εἰπ’ ἐμοί, φιλεῖς ἐμέ; .... νή τὸν Ποσειδῶ, ‘tell me, do you love me? .... by Poseidon I do.’

NOTE. It is observed that μὰ is used only in negative, and νή, in affirmative propositions. But when καὶ is placed before μὰ, the proposition is affirmative.

Sometimes μὰ is omitted, as οὐ, τό νδ’ Ὁλυμπον, ‘not, by this Heaven.’—Sometimes the name of the deity is omitted after μὰ, νή, as μὰ τὸν, ἐγὼ μὲν οὐδ’ ἂν ἐπιθόμην, ‘by

—, I should not believe it.' In such cases the article belonging to the omitted name is always expressed.

§ 172. The following PREPOSITIONS are followed by the accusative.

*Ἀμφι* 'about, around;' as *ἀμφι δειλην*, 'about evening;' *ἀμφ' αὐτόν*, 'around him.' So in connection with numerals, as *ἀμφι τὰ ἑκαταδεκα ἔτη γενόμενος*, 'being about ten years old.'—This preposition is in general synonymous with *περι*.

*Ἀνά* 'in, through, throughout, during, on;' as *ἀνά τὸν πόλεμον*, 'during the war, throughout the war;' *ἀνά στρατόν*, 'in the army;' *ἀνά μυρτίκην*, 'on a tamarisk.' With numerals it means 'at the rate of, a-piece,' as *ἀνά πέντε παρασάγγας τῆς ἡμέρας*, 'at the rate of five parasangs a day.'

*Διὰ* 'on account of, through, in;' as *ἃ νῦν ὀφείλω διὰ σέ*, 'which I now owe on your account;' *διὰ νύκτια*, 'in the night.'

*Εἰς* 'to, into;' as *ἀπὸ Ἰωνίας εἰς Κιλικίαν*, 'from Ionia to Cilicia.' With numerals it generally means 'about,' as *εἰς τετρακισχιλίους*, 'about four thousand men.'—Frequently *εἰς* is found before a genitive, the noun to which it properly belongs being omitted; as *εἰς παιδοτρίβον* sc. *οἶκον*, 'to the house of the teacher.'

*Ἐπὶ* 'upon, against;' as *ἐπὶ θρόνον*, 'upon a throne;' *ἐπ' αὐτόν*, 'against him.'

*Κατὰ* 'according to, in relation to, in, on, near, during;' as *κατὰ τὸν Ὅμηρον*, 'according to Homer;' *κατὰ τὸν πόλεμον*, 'during the war.'

*Μετά* 'after;' as *μετὰ δὲ ταῦτα*, 'and after these things.'

*Παρά* 'to, besides, along, contrary to, on account of;' as *παρὰ Καμβύσεα*, 'to Cambyses;' *παρὰ ταῦτα*, 'besides these;'—After comparatives it means 'than;' as *γενόσιν ἂν καὶ παρὰ τὴν ἐωυτῶν φύσιν ἀμείνονες*, 'they might become superior to their nature.' Herodot. VII, 103.

*Περί*, see *ἀμφι*.

*Πρὸς* 'to, in respect to, towards;' as *πρὸς πάντας*, 'to all men;' *καλὸς πρὸς δρόμον*, 'a good racer.'

*ὑπὸ* 'under, at;' *ὑπὸ γῆν*, 'under the earth;' *ὑπὸ Ἰλίον*, 'to Ilion.'

*Ὡς*, synonymous with *εἰς*. It is always placed before nouns denoting intelligent objects.



## GENITIVE.

§ 173. A SUBSTANTIVE which limits the meaning of another substantive, denoting a different person or thing, is put in the genitive. E. g.

Τὸ τέμενος τοῦ θεοῦ, 'The temple of the god;'

Τὸν Ἰππάρχου θάνατον, 'The death of Hipparchus;'

Σκυθῶν βασιλεῖς, 'Kings of the Scythians.'

This rule applies also to personal pronouns; as τὴν πόλιν ἡμῶν, 'our city;'; ὁ ἱερεὺς αὐτοῦ, 'his priest;'; θοιμάτιόν μου, 'my garment.'

NOTE 1. The genitive joined to a noun denotes various relations, the most common of which are those of *possession*, *quality*, *subject*, *object*, *material*, *source*, *a whole*, *component parts*.

NOTE 2. The genitive is called *subjective*, when it answers to the nominative (§ 157.). It is called *objective*, when it answers to the accusative (§ 163. 1). E. g. ἔργον Ἡφαίστου, (ὁ Ἡφαίστος εἰργάσατο,) 'the work of Vulcan;'; Διὸς ἀπάτη, (Ζεὺς ἀπατηθεὶς,) 'the deception of Zeus (Zeus was deceived);'; ἡ ἀκρόασις τῶν λεγόντων, 'to hear the speakers.'

NOTE 3. A substantive is sometimes followed by two genitives denoting different relations; as τὴν Πελοποῖος μὲν ἀπάσης Πελοποννήσου κατέλειψιν, Δαναοῦ δὲ τῆς πόλεως τῶν Ἀργείων, Κάδμου δὲ Θεβῶν, 'the taking of the whole of Peloponnesus by Pelops, of the city of the Argives by Danaus, and of Thebes by Cadmus;'; τὴν μὲν Θυέστου δαῖτα παιδῶν κρεῶν ξυνῆκα, 'the meal of boys' flesh, which (meal) was made by Thyestes, I know.' In such instances one of the genitives is very often *objective* (§ 173. NOTE 1).

§ 174. POSSESSIVE pronouns and adjectives implying possession are frequently followed by a genitive. In this case the genitive is in *apposition* with the genitive *implied* in the possessive pronoun or adjective. E. g. τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν ἤδη νομίζων ἐκτετοξεῦσθαι βλόν, 'believing that the life of me, a miserable man, had nearly been shot off,' where αὐτοῦ τοῦ ταλαιπώρου are in *apposition* with ἐμοῦ from which ἐμός is derived (§ 67.); ὑπερ

τῆς ἡμετέρας αὐτῶν [γῆς], ‘for our own country,’ where αὐτῶν stands in apposition with ἡμῶν implied in ἡμετέρας (ibid.) So μή μοι Γοργεῖλην κεφαλὴν δεινοῦ τοῦ πελώρου ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνη, ‘lest illustrious Persephōnē should send me from Hades the head of Gorgo, a terrible monster,’ where Γοργεῖλην is equivalent to Γοργοῦς with which πελώρου is in apposition. So παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, ‘sons of me, and of an indiscreet father,’ where πατρὸς runs parallel with ἐμοὶ.

NOTE. Under this head belong the adjectives ἴδιος (§ 73. 3), ἰερός, κοινός, and οἰκεῖος as τοῖς αὐτῶν ἰδίοις προσέχειν τὸν νοῦν, ‘to attend to their private affairs;’ ἰερός γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν, ‘for he is consecrated to the infernal deities;’ ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων, ‘a work performed by the Lacedæmonians and Athenians;’ ἃ οἰκεῖα τῶν καλῶς βασιλευόντων ἐστί, ‘which belong to those who rule well.’

§ 175. The genitive is put after εἰμι and γίγνομαι, to denote the person or thing to which any thing in any way BELONGS. E. g.

Τοῦτο τὸ πεδῖον ἦν μὲν ποτε Χορασμίων, ‘This plain once belonged to (or ‘was the property of’) the Chorasians;’

Ἦ δαιμόνιε, μὴ τοῦ λέγοντος ἔσθι, ‘My dear sir, do not give yourself up to everybody who talks,’ or ‘do not believe what every body says.’

So πολλῆς ἀνοίας [ἐστί] καὶ τὸ θηροῦσθαι κενά, ‘it is characteristic of great folly to be in pursuit of vain things.’ So εἶναι ἐτῶν τριάκοντα, ‘to be thirty years old;’ ἐγὼ δὲ τοῦτου τοῦ τρόπου πως εἰμ’ ἀεί, ‘I always am a man of this character.’

NOTE 1. The genitive is often preceded by πρὸς, as τό τε γὰρ ἐξαίφνης ἄγαν οὕτως ὑπερπλουτεῖν, τό τ’ αὖ δεδοικέναι, πρὸς ἀνδρὸς οὐδὲν ὑγιὲς ἔστω εἰργασμένου, ‘for to become so suddenly very rich, and at the same time to be apprehensive, indicates a man with whom all is not right;’ δεξιῶ πρὸς ἀνδρὸς ἐστί, ‘it is the characteristic of a man of parts.’

NOTE 2. Frequently the genitive after εἰμι, γίγνομαι, κυρῶ, πέφυκα, denotes the person or thing *from* which any thing proceeds; as Δαρείου καὶ Παρυσάτιδος γίγνοντα.

παῖδες δύο ‘of Darius and Parysatis two children were born,’ or ‘Darius and Parysatis had two sons;’ Διὸς εἶναι, ‘to be descended from Zeus;’ ἐσθλῶν γενέσθαι, ‘to be descended from illustrious ancestors;’ θνητοῦ πέφυκας πατρός, ‘you are the offspring of a mortal father;’ τοῦ (= τίνος) καὶ ποτ’ εἶ, ‘whose son in the world are you?’

Sometimes the genitive is preceded by ἐκ, as πατρός ἐκ πατρὸς γεγώς, ‘being born of the same father.’

§ 176. The *neuter of the article* followed by a substantive in the genitive denotes any thing to which that substantive is related. E. g. δεῖ φέρειν τὰ τῶν θεῶν, ‘we must bear what comes from the gods;’ τυγχάνει γὰρ [στρατηγὸς ὁ Ἀθηναίων] φρονέων τὰ βασιλῆος, ‘for the general of the Athenians is on the king’s side;’ τὸ τοῦ Ὁμήρου, ‘that which Homer says,’ simply, ‘as Homer says.’

NOTE. This idiom gives rise to phrases like the following: τὰ τῆς ὀργῆς, = ἡ ὀργή ‘anger, wrath;’ τὰ τῆς ἐμπειρίας, = ἡ ἐμπειρία ‘experience;’ τὰ τῶν Θεσσαλῶν, = οἱ Θεσσαλοί ‘the Thessalians;’ τὸ τῶν ἐπιθυμιῶν, = αἱ ἐπιθυμίαι ‘desires.’ Compare § 138. 2.

§ 177. ADJECTIVES, PRONOUNS, and ADVERBS, denoting a PART, are followed by a genitive denoting the WHOLE. E. g.

Οἱ πλεῖστοι τῶν ἀνθρώπων, ‘The most men;’

Ἐκάστη τῶν πόλεων, ‘Each of the states;’

Αἱ ἥττους τῶν πόλεων, ‘The weaker of the states;’

Οὐδείς τῶν μειρακίων, ‘No one of the young men;’

Ποῦ γῆς; ‘Where on earth? Ubi terrarum?’

Adjectives frequently followed by the genitive: πολλοί, ὅλγοι, μόνος, πότερος, ὁπότερος, ἐκάτερος, οὐδέτερος, ἕκαστος, οὐδείς, εἷς. Pronouns: ἐκεῖνος, ὅς, ὅστις, τίς. Adverbs: ἄλλοθι, τῇ, ᾗ, ποῦ, ποῖ, ὅπου, πόθεν, μηδαμοῦ, πηνίκα, τηνικαῦτα, ὅψε. Particularly all *superlatives*, as αὐτίκα δ’ αἰετὸν ἤκεν, τελεσιότατον πετεηνῶν ‘he immediately sent an eagle, the most perfect of birds.’

NOTE 1. A *participle* preceded by the article (§ 140. NOTE 3) is often followed by the genitive; as οἱ καταφυγόντες αὐτῶν (= ἐκείνοι αὐτῶν οἱ κατέφυγον), ‘such of them as escaped;’ ἐπιδειξιεῖν ἄν τις πολλοὺς χαίροντας καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ σῶμα καὶ



τὴν ψυχὴν βλάπτουσιν, ‘one might show many who prefer that kind of food and those pursuits, which injure both the body and the soul.’

Sometimes ἐκ is used, as ἐκ τῶν ἀνθρώπων τοῖς εὖ πράττουσι, ‘to the prospering part of mankind.’

NOTE 2. Frequently both the adjective denoting a part and the genitive denoting the whole are put in the singular. E. g.

Ὁ ἡμισυς τοῦ ἀριθμοῦ, ‘Half the number;’

Ἀγων τὴν πλείστην τῆς στρατιᾶς, ‘Leading the greatest part of the army;’

Τῆς μαζῆς συγχνήν, ‘A good deal of coal dust.’

It is evident that in such instances the plural cannot be used.

NOTE 3. The adjectives δῖος ‘divine,’ δαιμόνιος, τάλας, ‘unfortunate,’ σχέτικος, and a few others, are often followed by the genitive plural; as διὰ γυναικῶν, ‘divine woman;’ τάλαινα παρθένων, ‘unfortunate virgin;’ ὦ σχέτικε ἀνδρῶν, ‘O unfortunate man.’ It is supposed by many that the idea of *superlativeness* lies in these adjectives; but we do not see the necessity of this supposition. With ἔξοχος ‘excelling,’ the case is different.

NOTE 4. Frequently the genitive denoting a whole depends on a *neuter* adjective, participle, or adjective pronoun. E. g.

Μέσον ἡμέρας, ‘The middle part of the day;’

Τῆς στρατιῆς ἀπάγων τὸ πλεόν, ‘Bringing home the greater part of the army;’

Τὸ μὲν τετραμμένον τῶν Βαρβάρων φεύγειν εἶων, ‘They let the defeated part of the Persians fly.’

So ξυνέπεσον ἐς τοῦτο ἀνάγκης, ‘they came to this degree of necessity;’ οἱ Ἀθηναῖοι ἐπὶ μέγα δυνάμει ἐχώρησαν, ‘the Athenians arrived at a great degree of power;’ τί ἀγγελίας; ‘what (of) tidings?’—In some instances the neuter plural is used, as ἄσημα βοῆς for ἄσημον βοῆς, or rather ἄσημος βοή, ‘indistinct noise.’

NOTE 5. The genitive of the *reflexive pronoun* (§ 66.) often follows an adjective of the superlative degree; in which case the highest degree, to which a person or thing

attains, is expressed; as *ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα*, ‘when your skill in these matters was highest;’ *τῇ εὐρυτάτῃ ἐστὶ αὐτῇ ἐωυτῆς*, ‘where it is widest,’ in other words, ‘its *maximum* breadth.’

NOTE 6. The genitive is frequently put after *εἰμι*, *γίνομαι*, the word *εἷς* or *τις* being supplied by the mind; as *τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἷναί*, ‘all other men consider death one of the greatest evils;’ *ὃν ὁ κακοδαίμων Σωκράτης [ἐστὶ]*, ‘one of whom is the unfortunate Socrates;’ *τούτων γενοῦ μοι*, ‘do become one of them for my sake.’

Sometimes *εἷς* or *τις* is expressed; as *ὃν εἷς ἐγὼ φανήσμαι γεγενημένος*, ‘it will be shown that I have been one of them;’ *δῆλον, οὐ τῶν χρηστίων τις εἷ*, ‘it is plain that you are one of the good.’—Sometimes the preposition *ἐκ* or *ἀπό* is used before the genitive; as *εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκίμοινας τε καὶ θαυματούμενους ἐκ τῶν μάλιστα ἐπισταμέων ὄντας*, ‘you will find that those who succeed in any trade and are admired are of the number of the most knowing ones.’

§ 178. 1. The genitive may be put after any VERB, when the action does not refer to the whole object, but to a PART only. E. g.

*Συνελέγοντο τῶν λίθων*, ‘They gathered stones;’

*Τῶν κρεῶν ἔκλεπτον*, ‘I stole some pieces of the meat;’

*Λαβόντα τῶν ταινιῶν*, ‘Taking some of the fillets.’

So *σὼν τέ μοι σύμπεμπ’ ὀπαδῶν*, ‘send with me some of your attendants.’—*Εκ* is sometimes used before the genitive, as *Κίμων λαβὼν ἐκ τῶν περὶ τὸν νᾶόν κρεμαμένων ἀσπίδων*, ‘Cimon taking some (or one) of the shields that were hanging about the walls of the temple.’

2. Particularly, the genitive is put after VERBS signifying to *partake*, to *enjoy*, to *obtain*, to *inherit*. E. g.

*Μετέχω θράσεος*, ‘I partake of courage;’

*Ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*, ‘The man who partook of this danger;’

*Τῆς δυνάμεως κοινωνοῦσι*, ‘They partake of the power.’

So *ἀπολαύομεν πάντων τῶν ἀγαθῶν*, ‘we enjoy all good things;’ *οὕτως ὀναίμην τέκνων*, ‘so may I enjoy my children;’

θνητοῦ σώματος ἔτυχες, ‘you have a mortal body;’ *τις ὁ τῆς τοῦτου πονηρίας κληρονομεῖν βουλευσόμενος*, ‘who is he who would inherit the wickedness of this man?’

Verbs belonging here are *μετέχω*, *μεταλαμβάνω*, *μεταλαγχάνω*, *κοινωνέω*, *συναίρωμαι*, *ἐπαυρίσκομαι*, *ἀπολαύω*, *ὀνίναμαι*, *τυγχάνω*, *λαγχάνω*, *ἀντιάω*, *κυρέω*, *κληρονομέω*.

NOTE 1. Sometimes *μέρος* ‘part,’ is found after *μετέχω* and *μεταλαγχάνω*, as *μεθέξειν τάφου μέρος*, ‘to partake of burial.’ *Μετέχω* is also found with the accusative in which one participates; as *οὐ γὰρ μετεῖχες τὰς ἑσας πληγὰς ἐμοί*, ‘you did not receive the same number of stripes with me.’—*Απολαύω* with the accusative, as *δέδοικα μὴ ἀπολαύσω τι φλαῦρον*, ‘I fear lest some evil befall me.’—*Τυγχάνω* is frequently followed by the accusative, as *ἀγκῶνα τυχὼν μέσον*, ‘hitting the very elbow.’—*Κληρονομέω* ‘inherit,’ in some instances takes the accusative of the thing inherited, as *κληρονομεῖν τὰ κτήματα*, ‘to inherit the possessions.’ The name of the person of whom one inherits is put in the genitive, and depends on the thing inherited. Later authors put even the name of the person in the accusative.

NOTE 2. The genitive in connection with *μέτεστι* and *προσέκει* depends on the *subject* (expressed or understood, § 157. NOTE 8) of these verbs; as *ὃν μηδὲν μέρος τοῖς πονηροῖς μέτεστι*, ‘in which the wicked do not participate;’ *τοῖς ἐγγυτάτῳ τοῦ γένους μετεῖναι τῶν χρημάτων*, ‘property should be divided among the nearest relations;’ *οὐκ ᾔετο προσήκειν οὐδενὶ ἀρχῇς, ὅστις μὴ βελτίων εἴη τῶν ἀρχομένων*, ‘he thought that no person ought to rule, who was not superior to the ruled.’

§ 179. VERBS signifying *to take hold of*, *to touch*, *to feel*, *to hear*, *to taste*, *to smell*, are followed by the genitive. E. g.

*Λάβετε τουτοῦ*, ‘Take hold of this man here;’

*Μὴ ἀπτεσθαι αὐτῶν*, ‘Not to touch them;’

*Κλῦθι μεν*, ‘Hear me;’

*Γεῦσαι τῆς θύρας*, ‘Knock at the door,’ literally ‘Taste of the door.’

So *Σμέρδιος τοῦ Κύρου ἀκουστέα εἴη τοῦ λοιποῦ, ἀλλ’ οὐ Καμβύσεω*, ‘for the future they must obey Smerdis the son of Cyrus, but not Cambyes.’ § 162. NOTE 1.



Verbs belonging here : *δράττομαι, λαμβάνομαι* and its compounds, *ἔχομαι* and compounds, *ἄπτομαι, θιγγάνω, παύω, αἰσθάνομαι, ἀκούω, αἶω, πυνθάνομαι, ἀκροάομαι, γεύομαι, πειράομαι, ὀσφραίνομαι, ὄζω* ‘emit an odor.’

NOTE. Verbs signifying *to take hold of* are frequently followed by the accusative of the object taken hold of, and the genitive of the part by which it is taken ; as *ἔλαβοντο τῆς ζώνης τὸν Ὀρόντην*, ‘they took Orontes by the girdle ;’ *πέλειαν δῆσεν ποδός*, ‘he bound the foot of the dove.’

*Θιγγάνω* and *παύω* are sometimes followed by the accusative ; as *ὃ μὴ θίγεις*, ‘what you have not touched.’

*Ἀκούω* and its synonyms also frequently take the accusative ; as *τῶν γόων ἢ κούσας καὶ στένων κτύπον, νεκρῶν τε θρήνους* ; ‘what mournings do I hear, and beating of breasts, and wailings for the dead,’ where *κτύπον* and *θρήνους* run parallel with *γόων*.—They frequently take that which is heard in the accusative, and that from which the thing heard proceeds, in the genitive ; as *τὸν ἄνδρα πυνθάνου τῶν ὁδοιπόρων ἀπάντων*, ‘inquire of all travellers about the man.’

*Γεύω* ‘I cause to taste,’ is followed by the accusative of the person and the genitive of the thing, or by two accusatives ; as *βούλει σε γέυσω πρῶτον ἀκρατον μέθυ* ; ‘do you wish me to give you pure wine to taste ?’

§ 180. VERBS denoting *to let go, to cease, to desist, to free, to miss, to separate, to escape*, are followed by the genitive. E. g.

*Τούτου μὴ μεθίσεθαι*, ‘Not to let this man go ;’

*Οὐδ’ Ἀγαμέμνων λῆγ’ ἔριδος*, ‘Nor did Agamemnon leave off his wrath ;’

*Τοῦ μὲν ἀμαρτάνει*, ‘He missed him ;’

*Διέσχον ἀλλήλων τριάκοντα στάδια*, ‘They were thirty stadia from each other.’

Verbs belonging here : *μεθίεμαι* sometimes *μεθίημι, ἀφίεμαι, λήγω, ἀπέχομαι, ἀμαρτάνω, μεθίσταμαι, παραχωρέω, εἴκω, συγχωρέω, ἀμπλακίσκω, ἐλλείπω, ἀπολείπομαι, ἐκφεύγω* ‘escape,’ *ἀλύσκω, χωρέω, πέφευγα, ὀποχωρέω, ἀποστατέω, διέχω*.

The verbs *κωλύω, ἐρητύω, χωρίζω, διορίζω, παύω, ἀπαλλάττω, εἴργω, λύω, ἐλευθερόω, ἀμύνω*, are followed by the accusative of a person and the genitive of a thing. E. g. *τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τοῦτων παύων*, ‘causing those who had

wicked desires to leave them off;’ *Νεῖλος ὁ τὴν Ἀσίην διουρίζων τῆς Λιβύης*, ‘the Nile, which separates Asia from Libya;’ *νόσου τήνδ’ ἀπαλλάξω χθόνα*, ‘I will deliver this land from the scourge.’

NOTE. The genitive in connection with verbs signifying *to free, to cease*, sometimes depends on the preposition *ἐκ* or *ἀπό*, as *ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων*, ‘having delivered Greece from the Medes;’ *παῦσον ἐκ κακῶν ἐμέ*, ‘deliver me from evil.’

§ 181. VERBS, ADJECTIVES, and ADVERBS, implying *fulness, emptiness, bereavement*, are followed by the genitive. E. g.

*Πενίας καὶ πολέμου ἡ πόλις ἔγεμεν*, ‘The city was full of poverty and war;’

*Οἱ σπανίζοντες βίου*, ‘Those who are in want of the necessities of life;’

*Κενῶν δοξασμάτων πλήρεις*, ‘Full of vain notions;’

*Τῶν τεθνηκότων ἅλις*, ‘Enough of dead persons.’

Verbs belonging here: *γέμω, πλήθω, βολθω, δέω, δέομαι, ἀπορέω, σπανίζω, πένομαι, χορίζω*. Adjectives: *πλέως, μεστός, πλήρης, πλούσιος, ἀφνειός, κενός, ἔρημος, πένης, καθαρός, ἐπιεικής, ἄτος, γυμνός*. Adverbs: *ἅλις, ἄδην*.

The verbs *πληρόω, πίμπλημι, κορέννυμι, στερέω, ἀποστερέω, ἐρημώω, κενώω, νοσφίζω, μονώω*, are followed by the accusative of a person and the genitive of a thing. E. g. *Πάρι ν τόξοισι τοῖς ἐμοῖσι νοσφίσεις βίου*, ‘thou wilt deprive Paris of life with my arrows.’

NOTE. *Δεῖ* and *χρή* are followed by the accusative of a person and the genitive of a thing; as *εἴ τι δεῖ ἢ χεῖρός ἐμῶς τῆς ἐμῆς, ἢ συμμαχῶν*, ‘if you stand in need either of my hand, or of allies;’ *αὐτὸν γὰρ σε δεῖ Προμηθέως*, ‘you yourself stand in need of a Prometheus (foreseer);’ *μυθήσεται, ὅ τι τέ οἱ (= οὐτινος) σε χρή*, ‘you will tell us what you want.’

*Δεῖ* sometimes takes the dative of the person and the genitive of the thing; as *ὅ τι φ (= ᾧτινι) δὲ καὶ δεῖ φαρμάκων παίωνων*, ‘and whoever stands in need of salutary medicines;’ *δαινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν*, ‘it seems that you must employ profound reasoning against him.’

§ 182. VERBS signifying *to remember, to forget, to admire, to contemn, to desire, to care for, to spare, to neglect, to consider, to understand*, are followed by the genitive. E. g.

Μνησai πατρός σοῦ, ‘Remember thy father;’

Τοῦ δ’ οὐκ ἐπιλήσομαι, ‘Him I shall never forget;’

Τίς γάρ οὐκ ἂν ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς;  
‘Who could help admiring the virtue of those men?’

Καταγελάς μου, δῆλος εἶ, ‘I see you are laughing at me;’

Τεῦξαι τοίνυν, ὦν ἰμείρεις. οὐ γάρ με γάλων ἐπιθυμεῖς, ‘You will then obtain what you desire; for you do not wish great things.’

So σέθεν δ’ ἐγὼ οὐκ ἀλεγίζω, ‘I do not care for you;’ οἱ τῆς ἐαυτῶν διανοίας ὀλιγωροῦντες, ‘those who neglect their minds;’ καὶ μὲν μεν βουλέων ξύνιον, ‘and they considered my advice.’

Verbs belonging here: μέμνημαι, λανθάνομαι, λήθομαι, ἐπιλανθάνομαι, ἄγαμαι, θαυμάζω, καταγελάω, ὑπεροράω, καταφρονέω, ἐπιθυμέω, ἰμείρω, ὀρέγομαι, γλιχομαι, ἐφίεμαι, ἐράω, ἔραμαι, ἀντιποιέομαι, φροντίζω, ἀλεγίζω, ὀθομαι, ἀλέγω, φείδομαι, κήδομαι, ἐπιμελέομαι, μέλειν, ἐνθυμέομαι, εἰδέναι, συνιῆμι, ἐπίσταμαι, γιγνώσκω.

Μιμνήσκω ‘I remind, cause to remember,’ and its opposite ληθάνω or λήθω ‘I cause to forget,’ are followed by the accusative of a person and the genitive of a thing. E. g. ὑπέμνησέν τέ ἐ πατρός, ‘and reminded him of his father;’ τῶν νῦν μιν μνήσασα, ‘reminding him of these things;’ ἐκ δέ με πάντων ληθάνει, ‘and makes me forget all things.’

NOTE 1. Most verbs of this class are followed also by the accusative; as τοὺς φροντίζοντας τὰ τοιαῦτα, ‘those who care about such things;’ Τυδέα δ’ οὐ μέμνημαι, ‘Tydeus I do not remember.’—Φιλέω, ἀγαπάω, στέργω, are always followed by the accusative.

Μιμνήσκω and its compounds are also followed by two accusatives; as οἱ Ἐγεστιάοι ξυμμαχίαν ἀναμνησκοντες Ἀθηναίους, ‘the Egestians reminding the Athenians of their alliance.’

NOTE 2. The genitive in connection with some of these verbs sometimes depends on a preposition; as πατρὶός μιν πέρη τοῦ ἐμοῦ μὴ μνησθῆτε ἔτι, ‘as to my son, make no more



mention of him ;' *περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν*, 'to be able to take care of the affairs of Egypt and Sicily.'

§ 183. 1. VERBS signifying *to accuse, to prosecute, to convict*, are followed by the accusative denoting the person accused and the genitive denoting the crime. E. g.

*Διώξομαι σε δειλίας*, 'I will prosecute you for cowardice ;'  
*Κλέωνα δώρων ἐλόντες καὶ κλοπῆς*, 'Convicting Cleon of bribery and theft.'

Verbs belonging here: *διώκω, αἰρέω, καλέομαι, αἰτιάομαι, εἰσάγω, δικάζω*.—*Φεύγω* 'am accused,' *ἁλῶναι* 'to be convicted,' and *ὀφλεῖν*, are followed only by the genitive ; as *ἄσεβειας φεύγοντα*, 'accused of impiety ;' *ἐάν τις ἁλῶ κλοπῆς*, 'if any one shall be convicted of theft.'

2. VERBS of this class compounded with the preposition *κατά* are followed by the genitive of the person and the accusative denoting the crime or punishment. E. g.

*Ἐπειδὴ σεωντοῦ καταδικάζεις θάνατον*, 'Since you condemn yourself to death ;'

*Μηδὲ καταγνῶς τῶν ἀνθρώπων τοσαύτην δυστυχίαν*, 'Do not declare that mankind are so wretched ;'

Verbs belonging here: *κατηγορέω, καταδικάζω, καταγινώσκω, κατακρίνω, καταχειροτονέω, καταψηφίζομαι, καταψεύδομαι, κατερεῖν*. The accusative is often wanting after these verbs.

NOTE 1. *Κατηγορέω* is sometimes followed by the genitive ; as *εἰ μὲν οὖν παρὰ νόμων, ἢ παρὰ πρεσβείας ἡμελλον αὐτοῦ κατηγορεῖν κτλ.*, 'were I to indict him for proposing a law in opposition to another in force, or for unfaithfully discharging his duties as ambassador,' &c.

*Ἐγκαλέω* takes the person in the dative and the crime in the accusative.

NOTE 2. The noun denoting the punishment is sometimes put in the genitive ; as *θανάτου ὑπαγαγὼν Μιλτιάδεα ἐδίωκε*, 'he accused Miltiades capitally.' In classical Greek however only *θανάτου* is found in connection with verbs of this sort.

NOTE 3. *Ἐνοχος*, which generally is followed by the dative, sometimes takes the genitive.

§ 184. VERBS signifying *to begin, to rule, to surpass, to be surpassed*, are followed by the genitive. E. g.

Ἄλλ' ἄρχε μάχης, 'But begin the fight;'

Σπάρτης ἀνάσσων, 'Ruling Sparta;'

Ἦ τ' ἄρα πάντων διαπρέπεις ἀψυχλά, 'You certainly surpass all men in heartlessness;'

Ὃς ἄριστεύεσκε μάχεσθαι Τρώων, 'Who surpassed the Trojans in battle.'

Here belong: ἄρχω and its compounds, ἀνάσσω, βασιλεύω, σημαίνω, κραίνω, στρατηγέω, ἡγέομαι, κυριεύω, κοιρανέω, ἐπιτροπέω, τυραννέω, δεσπόζω, ἐπιστιατέω, κρατέω, ἀριστεύω, καλλιστεύομαι, διαπρέπω, περιγίγνομαι, περέιμι, διαφέρω 'excel,' ὑπερβάλλω, προσέχω, ὑπερέχω, ἡττάομαι, νικάομαι.

Those derived from substantives or adjectives may be said to take the genitive in consequence of the noun implied in them; thus τῶν κατ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες is equivalent to οἱ ἄριστοι τῶν κατ' ἑαυτοὺς ἀνθρώπων ἦσαν, 'who surpassed the men of their times,' § 177.

NOTE. Some verbs of this class are sometimes followed by the *dative* or *accusative*; Κίλικεσσ' ἀνδρεσσιν ἀνάσσων, 'ruling over the Cilicians;'; τοῖς γὰρ δὴ μὲν φασιν ἀνὰ ξασθαί γένε' ἀνδρῶν 'they say that he has ruled over three generations of men.'

The compounds of ἄρχω 'begin,' are sometimes followed by the *accusative*.

Ἀνάσσω is, in Homer, sometimes followed by the preposition *μετά* with the *dative*; as Il. I, 252.

§ 185. Many VERBAL ADJECTIVES which have an *active* signification, are followed by a genitive. E. g.

Τοιούτων ἔργων ἐξεταστικός, 'Who examines such trades;'

Ἐτύχχανεν γὰρ οὐ τριβῶν ὦν ἐπιεικῆς, 'For he happened to be not skilled in horsemanship;'

Ἀρχικός ἀνθρώπων, 'Qualified to rule men.'

Adjectives belonging here: ἔμπειρος, ἀπειρος 'inexperienced,' δαήμων, ἀδαής, τριβῶν, ἐπιμελής, αἰδοῖς, ἰδοῖς, ἀπαίδευτος, ἐπιστήμων, ἐπίληθος, αἴτιος, δηλήμων, λυσανίας, ἀγνός, δηκτήριος, ξυνήκοος, ὑποπιος, ἐπήβολος, ἐπίκλοπος. Particularly verbal adjectives in *ικός*, as ποιητικός, πρακτικός, ἀρχικός.

NOTE 1. Sometimes adjectives of this class are followed by the *accusative*, provided the verbs, from which they are derived, take the accusative; as ὁ ταῦτ' ἐπιστήμων, 'he who is skilled in these things;' σοφὸς γὰρ ἄνθρωπος καὶ τετριβὼν ταῖς τοιαύταις, 'for the man is wise and skilled in such things.'

Adjectives of this class, which are derived from verbs followed by the genitive, are often said to take the genitive in consequence of the verb implied in them; thus ἀνθρώπος (from ἀ- and ἀκούω) takes the genitive because, according to § 179., ἀκούω is followed by the genitive.

NOTE 2. The participle εἰδώς is, in the Homeric language, followed by the genitive because the verb εἰδέναι (§ 182.) takes the genitive, as Il. XII, 229. The same might be said of its kindred ἐπιστάμενος.

NOTE 3. Sometimes the genitive or accusative in connection with adjectives of this class, depends on the preposition περί.

§ 186. The genitive is put after ADJECTIVES and ADVERBS of the COMPARATIVE degree to denote that with which the comparison is made. E. g.

Κρείττων εἶναι φημι τοῦτου τὴν τέχνην, 'I say that I am superior to him in the art;'

Πυρὸς θερμότερα, 'Hotter than fire.'

NOTE 1. When the substantive which is compared and that with which it is compared, are the same word, the latter is omitted, provided it be limited by a genitive (§ 173.). E. g. χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἐντιμον, for χώραν ἔχετε οὐδὲν ἥττον τῆς χώρας ἡμῶν ἐντιμον, 'you have a country not less valuable than ours;' κρείσσων μὲν Ζεὺς Ποταμῶν, κρείσσων δ' αὖτε Διὸς γενεῇ Ποταμοῖο τέτυκται, 'Zeus is superior to the Rivers, and again the offspring of Zeus is superior to that of the Rivers,' for κρείσσων δ' αὖτε Διὸς γενεῇ γενεῇ τῆς Ποταμοῖο. The ambiguity which may arise from this construction can be removed only by carefully considering the nature of the statement.

NOTE 2. Here belong the adjectives ἕτερος, ἄλλος, ἄλλοις, ἀλλότριος, διάφορος 'different,' δεύτερος, περιττός, ἡμιόλιος, and adjectives in -πλοος or -πλασιος (§ 62. 2). E. g. ἑτέρους τῶν νῦν ὄντων, 'other than those who now are;' πότερόν ἐστιν ἐπιστήμη ἢ ἀρετή, ἢ ἀλλοῖον ἐπιστήμη, 'whether virtue



is knowledge, or something different from knowledge;’ *διάφορός τινος*, ‘different from anything;’ *οὐδενὸς δεύτερος*, ‘second to no one.’ So *ἔθριν τριπλάσιον Κλεωνύμου παρέθηκεν ἡμῖν*, ‘he placed before us a bird thrice as large as Cleonymus;’ *τριπλάσιον κεκράξομαι σου*, ‘I will bawl out twice as loud as you.’—*Διάφορος* and *ἀλλότριος* are sometimes followed by the dative.

*Ἐναντιος*, which commonly is followed by the dative, sometimes takes the genitive; as *τὸ ἀνόσιον τοῦ μὲν ὁσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον*, ‘the unholy is opposed to the holy, but is like unto itself.’ The following example shows that the idea of comparison lies in *ἐναντιος*. *τοῦ ναντίον δρῶν, ἢ προσῆκ’ αὐτῷ ποιεῖν*, ‘doing contrary to what he ought to do,’ Aristoph. Plut. 14.—*Ἀντίστροφος* also with the genitive belongs here.

NOTE 3. *Διαφέρω* ‘differ,’ seems to belong here; e. g. *δοκεῖ μοι τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων*, ‘It seems to me that man differs from the other animals in this.’ Also the adverb *διαφερόντως* ‘differently.’

NOTE 4. Sometimes this genitive depends on *ἀντί* or *πρό*. as *καὶ μερίζον’ ὅστις ἀντί τῆς αὐτοῦ πατρὸς φίλον νομίζει*, ‘and whoever loves another more than his own country;’ *οἷσιν ἢ τυραννὶς πρό ἐλευθερίας ἦν ἀσπαστότερον*, ‘to whom tyranny was more welcome than liberty.’

NOTE 5. When the conjunction *ἢ* ‘than, quàm,’ is introduced, the word compared and the noun with which it is compared are put in the same case; as *μέλλεις ἐπ’ ἀνδρας στρατεύεσθαι πολλὸν ἔτι ἀμείνωνας ἢ Σκύθας*, ‘you are about to march against men much superior to the Scythians;’ [*τοῖς βασιλεῦσι τῶν Λακεδαιμονίων*] *ἀδικοῦν ἢ τιττον ἕξεισιν ἢ τοῖς ἰδιώταις*, ‘the kings of the Lacedæmonians have less power to do harm than private individuals;’ *ἀρελοσιν ἢ ἐπερ ὑμῖν ἀνδράσιν ὡμίλησα*, ‘I associated with men superior to you.’

Sometimes the nominative is used after *ἢ*, the context determining its verb; as *τοῖς δὲ νεωτέροις καὶ μᾶλλον ἀκμάζουσιν ἢ ἐγὼ* (sc. *ἀκμάζω*), *παραίνῳ*, ‘and I advise the young, who are more vigorous than I am;’ *ἡμῶν δὲ ἄμεινον*, *ἢ ἐκείνοι* (sc. *προορῶνται*), *τὸ μέλλον προορῶμεν*, ‘but we foreseeing the future better than they.’

§ 187. 1. The genitive is often used to denote that *on account of* which any thing takes place. E. g.

Ζηλῶ σε τῆς εὐβουλίας, ‘I admire you for your wisdom;’  
 Καὶ τῇ μὲν ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ’ Ὀρωπίων δεδο-  
 μένης φθονοῦσι, ‘They are jealous of your city, on  
 account of the land given to you by the Oropians.’

NOTE 1. The genitive is used in *exclamations*, with or without an interjection. E. g. ὦ Πόσειδον, τοῦ μάκρους, ‘Poseidon, what a length!’ καὶ τίς εἶδε πώποτε βοῦς περιβαντίας; τῶν ἀλαζωνευσμάτων, ‘and who ever saw whole oxen roasted in the oven? what tough stories!’ ἰὼ μοι τύχας, ‘wo is me! what fate!’

NOTE 2. The genitive after verbs signifying *to entreat*, denotes the person or thing, *for the sake of* which the person entreated is to grant the request; as μή με γούνων γυνάξω, μηδὲ τοκῆων, ‘do not entreat me by my knees, nor by my parents.’ Frequently the prepositions ὑπέρ, ἀντί, πρός, are placed before the genitive; as II. XXII, 338.

2. Sometimes the genitive, in connexion with a *passive* form, denotes the *subject* of the action. E. g. πληγείς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα, ‘being struck in the head by my daughter.’

3. Sometimes it denotes the *instrument* of an action; as πρῆσαι δὲ πυρὸς δητοιο θύρετρα, ‘and to burn the gates with burning fire.’

§ 188. The genitive is often used *to limit* any word or expression. E. g.

Ἄπαις ἔρσηνος γόνου, ‘Childless in respect of male offspring,’ in other words, ‘having no sons;’

Ἀλλὰ νῦν τόνγε θεοὶ βλάπτουσι καὶ ἐν ὁδῷ, ‘But the gods now injure him in respect to his way;’

Ἐοῦσαν ἤδη ἀνδρὸς ὥρατην, ‘Being now of the right age to be married.’

Here belong the adverbs ἐγγύς, ἔκταρ, λάθρα, πέλας, πρόσσω, πόρρω, πρῶτῃ, ἰθύς, ἐκός, and some others. E. g. τοῖς ἐγγυτάτῳ τοῦ γένους, ‘to those who are very near in respect of family.’

NOTE 1. Here belongs the genitive after ἔχω or ἤκω qualified by an adverb; as ὥς εἵχε τάχοις ἑκαστος, ‘as fast as

each could run ;' *καλῶς ἔχοντας ὑμέας ὁρέω μὲθ' ἡς*, 'I see that you are pretty drunk.'

NOTE 2. Here we may refer the genitive after verbs denoting to take aim at, to rush against, to throw at ; as *ἔστοχάζετο τοῦ μειρακίου*, 'he was taking aim at the stripling ;' *ἔστειυσον Μενελάου*, 'shoot an arrow at Menelaus ;' *αὐτοῦ τινύσκειτο*, 'took aim at him.'

§ 189. The genitive is used after verbs and adjectives to denote the MATERIAL of which any thing is made. E. g.

*Χαλκοῦ ποίονται ἀγάλματα*, 'Statues are made of brass ;'  
*Ῥινοῦ ποιητήν*, 'Made of ox-hide.'

NOTE 1. The prepositions *ἐκ*, *ἀπό*, are often used before the genitive ; *ἔμματα ἀπὸ ξύλων πεποιημένα*, 'garments made of cotton cloth.'

NOTE 2. Examples like *ἔχων στέφανον ἀνθέων*, 'having a crown of flowers,' *θάλαμοι ξεστοῖο λίθιοι*, 'chambers of hewn stone,' are referred to § 173.

§ 190. The noun denoting the PRICE of any thing is put in the genitive. E. g.

*Ὡνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων*, 'They buy their wives of their parents for much money ;'

*Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ'* οἱ θεοί, 'The gods sell to us every good thing for labor.'

So *τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν οὐκ ἂν ἀλλάξαι μ'* ἐγώ, 'I would not exchange my misfortune for thy servitude.'

NOTE 1. Sometimes the thing bought is in the genitive ; in which case the verb of the proposition does not signify to buy or to sell ; e. g. *ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν ; τρεῖς μναὶ διφροίσκου*, 'then what debt came upon me after Pasion ? three minæ, for which I bought a little carriage ;' *φέρον ἴδω, τί δφείλω ; δώδεκα μναὶ Πασίᾳ*. *Τοῦ (= τίνος)* *δώδεκα μναὶ Πασίᾳ* ; let me see, what do I owe ? twelve minæ to Pasion ; for what, twelve minæ to Pasion ?

NOTE 2. The dative is sometimes used for the genitive ; as *οἰνίζοντο*, ἄλλοι μὲν *χαλκῷ*, ἄλλοι δ' *αἰθωνι* *σιδήρῳ*, 'they



bought wine, some for brass, others for bright iron.' Such datives belong to § 198.

NOTE 3. "*Ἄξιος* 'worthy,' and its compounds are followed by the genitive; as *σπουδῆς ἄξια*, 'deserving serious consideration;' *ἄξιος θανάτου*, 'worthy of death.'

The verb *ἀξιόω* 'I think worthy,' is followed by the accusative of a person and the genitive of a thing.

*Ῥητός* (from *ὠνέομαι*) is followed by the genitive of price; as *χρημάτων ὠνητή*, 'that can be bought for money.'

§ 191. 1. The genitive often answers to the question WHEN? E. g.

*Τοῦ αὐτοῦ χειμῶνος*, 'In the same winter;'

*Τῆς νῦν τεκούσης φῶς τόδ' ἐϋφρόνης*, 'On the night which gave birth to this light,' that is 'last night.'

So *ἡ οὖς δὴ ὑπερμενέα Κρονίωνα ὕψαι ὀλλύντ' Ἀργείων στρατόν*, 'to-morrow you will see the mighty son of Kronos destroying the army of the Argeans.'

2. Sometimes the genitive answers to the question HOW LONG SINCE? E. g.

*Πόλου χρόνου δὲ καὶ πεπόρθηται πόλις*; 'How long since the city has been taken?'

*Πολλῶν ἐτῶν ἐνθάδε οὐκ ἐπιδεδήμηκεν*, 'He has not been here for many years.'

So *πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακα χρόνου*, 'it is a great while since I have seen them;'  
*ἕξ ἐτῶν ἄλουτος*, 'who has not washed for six years;'  
*πολλῶν ἐτῶν οὐδ' ἰδεῖν αὐτοῖς ἐξεγένετο τὴν ἐαυτῶν*, 'for many years it was not permitted to them even to see their country.'

3. Sometimes the genitive answers to the question HOW SOON? E. g. *τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας*, 'within thirty days from this day.'—Sometimes the adverb *ἐντός* accompanies this genitive; as *ἐντός οὐ πολλοῦ χρόνου*, 'within a short time.'

§ 192. A substantive and a participle are very often put in the genitive, to denote the TIME or CAUSE of an action. E. g.

*Ταῦτ' ἐπράχθη, Κόνωνος στρατηγοῦντος*, 'These things were done WHEN Conon was general;'

Τελευτήσαντος δὲ Ἀλυάττεω, ἐξεδέξατο τὴν βασι-  
ληίην Κροῖσος, ‘AFTER the death of Alyattes, Kroisos  
received the kingdom;’

Αὕτη μὲν οὐδὲν γίγνεται, ἐπὶ ῥέεόντων τῶν ποταμῶν,  
πλεῖων, ‘It (the sea) does not become larger, although the  
rivers run into it.’

The genitive thus used is called GENITIVE ABSOLUTE.  
Strictly speaking the genitive absolute emanates from the  
genitive of time, § 191.

NOTE 1. In some instances the genitive of the participle  
ὄν (from εἶμι) is wanting; as ὄν ὑφηγητῶν, ‘who being the  
leaders,’ where ὄντων must be supplied.

NOTE 2. Frequently ὥς, ὥσπερ, ὥστε, ἄτε, ‘that, as if, in  
as much as, on the supposition,’ stand before this genitive;  
as ὥς ὧδ’ ἐχόντων τῶν δ’ ἐπιστασθαί σε χορή, ‘you must  
know that these things are so;’ ὥς ὄντος τοῦ ἀντιλέ-  
γειν ποιῇ τοὺς λόγους, ‘you go on the supposition that con-  
tradiction has real existence;’ οἱ μὲν Ἕλληνες οὕτως ἡγανά-  
κτησαν, ὥσπερ ὀλῆς. τῆς Ἑλλάδος πεπορθημένης,  
‘the Greeks felt very indignant, as if the whole of Greece  
were devastated.’

Instead of the genitive, the *accusative* is often used in  
connection with these particles; as ἀλλ’ οὐχ ὑβρεῖ λέγω τάδ’,  
ἀλλ’ ἐκεῖνον ὥς παρόντα νῶν, ‘but I do not say these  
things out of wantonness, but because I believe that he is  
near us;’ ὥς ἐξ ὄν ἥδη ποιεῖν αὐτοῖς, ὅτι ἂν βούλονται, ‘in  
as much as they had the liberty to do what they pleased.’  
See § 168. NOTE 1.

NOTE 3. When the subject of a proposition is *not* ex-  
pressed (§ 157. NOTE 8), the participle alone is put in the  
genitive absolute; as ὄντος πολλῶ, ‘it raining heavily,’ from  
ὕει πολλῶ.

The genitive is used also when the subject is a proposi-  
tion commencing with ὅτι ‘that;’ as σαφῶς δηλώθη ἐν τῷ, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων κτλ., ‘it being quite apparent,  
that in the ships of the Greeks &c.,’ which comes from  
σαφῶς ἐδηλώθη, ὅτι ἐν ταῖς κτλ., the subject of which is  
ὅτι ἐν ταῖς κτλ. Sometimes the genitive plural is used; as  
εἰσαγγελέντων, ὅτι Φοίνισσαι νῆες ἐπ’ αὐτοὺς ἐπέπλεον,  
‘it being announced that Phœnician ships were sailing

against them,' where however the plural *νήες* may be said to affect the participle.

But when the subject of the proposition is an *infinitive* (§ 159. 1), the accusative absolute (so called) is used. For examples see § 168. NOTE 1.

§ 193. Frequently the genitive answers to the question WHERE? E. g. *ἢ οὐκ Ἀργεὺς ἦεν;* 'or was he not in Argos?' So (*Æschyl. Prom. Vinc.* 713) *λαῖᾱς δὲ χεῖρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες*, 'on the left hand dwell the iron-working Chalybes.' So the Homeric *λούεσθαι ποταμοῖο*, 'to bathe in the river;' *διέπρησσαν πεδίοιο*, 'they marched on the plain.'

§ 194. The following PREPOSITIONS are followed by the genitive.

*Ἀμφί*, in general, synonymous with *περί*.

*Ἄνευ* 'without;' as *ἐπεὶ οὐδὲ τὸ ἔλπειο πάμπαν, ἐκπέρσειν πολέμεθρον ἄνευ ἐθέειν*, οὐδὲ σὺν αὐτῷ, 'since he never expected to take the city without him, or with him.'

*Ἄντι* 'instead of, for;' as *ἀντι δὲ τοῦ εἶναι νησιώτας*, 'and instead of being islanders;' *ἀνθ' ἱματίου μὲν ἔχειν ῥάκος*, 'to have a rag instead of a garment;' *ἀντι ποίας αἰτίας;* 'for what reason?'—It is often used in comparisons with respect to value; as *γυναικὸς ἄρ' ἀντι τέτυξο*, 'you are now equivalent to a woman.' See also § 186. NOTE 4.

*Ἀπὸ* 'from;' as *ἀπὸ Ἡλιουπόλιος*, 'from Heliupolis;' *ἀπὸ ἡοῦς πρὸς ἑσπέραν*, 'from east to west.' In general this preposition denotes motion from one place to another.

*Ἄτερ* synonymous with *ἄνευ*.

*Ἄχρι* or *ἄχρῃς* 'until;' as *ἄχρι νυέφας*, 'till evening.'

*Διὰ* 'through, by means of, with the assistance of, in;' as *κἄπειτα δῆθ' οὐτω σιωπῇ διαπέτει διὰ τῆς πόλεως τῆς ἀλλοτρίας;* 'and then do you fly so silently through a foreign city?' *διὰ νυκτός*, 'in (or 'during') the night.'

*Ἐκ* or *ἐξ* 'out of, from, of;' *ἐκ τῆς οἰκίας*, 'from (or 'out of') the house;' *ἐκ κυμάτων*, 'from waves.'—In connection with *passive* forms it is equivalent to *ὑπό* 'by;' as *τὰ λεχθέντα ἐξ Ἀλεξάνδρου*, 'the words spoken by Alexander.'

*Ἔνεκα* 'on account of, for the sake of, in respect of, as to;' as *τοῦ ἐπαινεῖσθαι ἔνεκα*, 'for the sake of being praised;' *παῖδά τε σὸν ἀπήμονα τοῦ φυλάσσειν τοῦ εἰνεκεν* (= *ἐνεκα*) *προσδόκα τοι ἀπονοστήσειν* 'so far as his guardian is concerned, expect your son to return safe.'



'*Ἐπὶ* 'on, upon, to, during;' *ἐπὶ τῶν κεφαλῶν*, 'upon their heads;' *ἐπὶ Σάρδεων*, 'to Sardēs;' *Ἐπὶ ἄρχοντος Εὐθυκλέους*, 'during the archonship of Euthycles,' or 'when Euthycles was archon.'

*Κατὰ* 'against, down from, on, upon;' as *οὐδ' αἰτλαν οὐδεμὴν κατ' ἐμοῦ* [*γέγραφεν*], 'nor has he brought any charge against me;' *ἕδωκε κατὰ χειρός*, 'to pour water on the hands.'

*Μετὰ* 'with, together with;' *ἐθέλω εὖωχεῖσθαι μετὰ τῶν παίδων τῆς τε γυναικός*, 'I wish to feast with my children and wife.'

*Μέχρι* or *μέχρις* 'until, as far as;' as *μέχρι τούτου* 'until this time.'

*Παρά* 'from, of;' as *χρυσίον παρὰ σοῦ λαβών*, 'receiving gold from you.'

*Περὶ* 'concerning, about, in respect to;' as *εἰσι δὲ [οἱ χρησμοί] περὶ τοῦ; . . . Περὶ Ἀθηνῶν, περὶ Πύλου, περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων τῶν πραγμάτων*, 'and what do the oracles relate to? . . . They relate to Athens, to Pylus, to thee, to me, to all matters and things.'

*Πρὸ* 'before, in preference to;' as *πρὸ θυρῶν*, 'before the gates;' *πρὸ τε τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὀτιῶν ἄλλο παθεῖν ἐστί*, 'it is better for us to suffer anything else than these evils;' see § 186. NOTE 4.

*Πρὸς* 'of, on the side of;' as *πρὸς πατρός τυμβωρύχος*, 'a tomb breaker on his father's side;' *πρὸς τῶν ἐχόντων*, 'in behalf of the rich.' So in protestations, *καὶ σὲ πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἱκευῖν*, 'I beseech thee for the sake of thy child and the gods.'—In connection with *passive* forms it is equivalent to *ὑπὸ* 'by;' as *ἐθέλων μαθεῖν τὸ ποιεῖμενον πρὸς Λακεδαιμονίων*, 'wishing to know that which was done by the Lacedæmonians.'

*Ὑπέρ* 'over, above, in behalf of, for the sake of;' as *ὑπὲρ ἡμῶν πορευόμενος*, 'passing over us;' *τὰ ἱερὰ τὰ θυόμενα ὑπὲρ τῆς πόλεως*, 'the victims offered in behalf of the city;' *ἠσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκῆων*, 'I beseech you for thy life and might, and for thy parents.'

*Ὑπὸ* 'by,' in connection with *passive* verbs; as *προσκυνοῦμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν*, 'being saluted as king by his attendants;' *Ἀχαιοὶ ὑφ' Ἑκτορος φεύγοντες*, 'the Achæans being pursued by Hector.' It means also 'under;' as *ὑφ' ἄρματος*, 'under the car;' *συνεργῶν ὑπο*, 'to the sound of the pipe.'

## DATIVE.

§ 195. The dative is used after ADJECTIVES, ADVERBS, and VERBS, implying *resemblance, union, approach*. E. g.

"*Ἰκελος Διὶ*, 'Resembling Zeus;'

*Οἶσθ' ὃ μάλιστα ἔοικας*; 'Do you know what you look most like?'

*Μέθην καὶ ὕπνον ὁμοίως ἐνέδρα φυλάττομαι*, 'I guard myself against drunkenness and sleep, as I do against an ambush;'

*Λακεδαιμονίοις διαμάχεσθαι*, 'To fight with the Lacedæmonians.'

Adjectives belonging here: *ὅμοιος*, *ἴσος*, *ἰκελος*, *ἀτάλαντος*, *ἐμφορής*, *ξυνφδός*, *προσφδός*, *σύντροφος*, *σύμφωνος*, *ὁμόγλωσσος*, *πλησίος*, *ἀδελφός*, *ἀκόλουθος*, and many others. Verbs: *ἀκολουθεῖν*, *ἐπομαι*, *ὀπηδέω*, *διαδέχομαι*, *εἴκομαι*, *ὁμιλέω*, *διαλέγομαι*, *μιγνυμαι*, *ἐρίζω*, *μάχομαι*, *διαγωνίζομαι*, *παλαίω*, and many others. Adverbs: *ὁμοίως*, *ἴσως*, *ὁμοῦ*, *παραπλησίως*, *ἅμα*, *ὡσαύτως*, *εἰκότως*. Also the adverbs *ἐγγύς*, *πέλας*, *ἀγχοῦ*, which govern also the genitive (§ 188.).

NOTE 1. The adjectives *ὅμοιος* and *ἀδελφός*, and those compounded with *σύν* and *ὁμοῦ*, are sometimes followed by the genitive. *Κοινός* 'common,' which usually takes the dative, is followed by the genitive, when it implies possession. § 174. NOTE.

NOTE 2. When the substantive, which depends on *ἴσος* or *ὅμοιος*, and that with which *ἴσος* or *ὅμοιος* agrees, are the same word, the former is omitted, and the noun which limits it (§ 173.) is put in the dative. E. g. *κόμαι Χαρίτεσσιν ὁμοῖαι*, = *κόμαι ὁμοῖαι ταῖς κόμαις τῶν Χαρίτων*, 'hair resembling that of the Graces.' So *οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί*, 'you did not receive the same number of stripes with me;'  
*τυραννέουσιντα ἴσα ἔτεα τῷ ἀδελφῷ Κλεάνδρῳ*, 'having ruled as many years as his brother Cleander,' literally, 'having ruled years equal to his brother Cleander.' Compare § 186. NOTE 1.

This is particularly the case with *ὁ αὐτός* 'the same' (§ 144. 3); as *κατὰ δὴ τὸν αὐτὸν χρόνον τοῦ κρητῆρος τῇ ἀρπαγῇ γεγονός*, 'having happened about the same time that the basin was taken away;'  
[Θησεύς] *κατὰ τὸν αὐτὸν χρόνον*

‘*Ἡρᾶ κλειζόμενος κτλ.*, ‘Theseus living about the same time with Hercules;’ οὐδὲν τῶν αὐτῶν ἐκείνοις πράττομεν, ‘we do nothing like what they did.’

*Εἷς* sometimes imitates ὁ αὐτός, as *ὅς ἐμοὶ μιᾶς ἐγένετ’ ἐκ μητέρος*, ‘who proceeded from the same mother as I.’

§ 196. 1. The dative is used to denote that to which the quality of an ADJECTIVE is directed. E. g.

*Ποθρινὸς τοῖς φίλοις*, ‘Dear to his friends;’

*Ἦ μοι κρεῖττον ἢν τηρεῖν Σκιδώνην*, ‘It were better for me to guard Scidōnē;’

*Ἐχθιστὸς θεοῖς*, ‘Hateful to the gods.’

Adjectives belonging here: ἀγαθός, καλός, εὐχρηστος, ποθρινός, ῥάδιος, χαλεπός, ἡδύς, φίλος, αἰσχρός, and many others.

2. The dative is used after VERBS, to denote the object *to* or *for* which any thing is, or is done. E. g.

*Βοηθεῖν τῇ πατρίᾳ*, ‘To aid the country;’

*Τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ*, ‘Wealth in no way benefits the dead;’

*Λυμαιομένη τῷ νεκρῷ*, ‘Abusing the dead body;’

*Ἡμῖν προστάτουσιν*, ‘They command us.’

Verbs belonging here: ἀλέξω, ἀρῶ, βοηθέω, ἐπικουρέω, λυσιτελέω, ὠφελέω, λυμαιομαι, λωβάομαι, πείθομαι, ὑπακούω, κατακούω, ὑποπτήσσω, λατρεύω, εἶκω, ὑπείκω, ἐνοχλέω, ἀρέσκω, πρέπω, ἀρμότιω, προστάτω, παραινέω, παροργνύω, ὑποτίθεμαι, ἐπιτέλλομαι, and many others.

Many transitive verbs are followed by the accusative of the immediate and the dative of the remote object. E. g. οὐδ’ ἂν ἀποδοίην οὐδ’ ἂν ὀβολὸν οὐδεὶς, ‘I would not give a single obolus to any one;’ οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶ, ‘whom (we) must not give up to the Athenians;’ τοῦτό μοι ἐμέμφου, ‘you reproached me with this.’

NOTE 1. Many verbs of this class are sometimes followed by the accusative, instead of the dative.

NOTE 2. (1). The dative is used after a verb signifying *to be*, to denote that to which any thing *belongs*. E. g.

Οὐδ’ ἦν κάρδοπος Κλεωνύμου, ‘Cleonymus had no kneading-trough,’ literally, ‘there was no kneading-trough to Cleonymus;’



Τέλλω παῖδες ἦσαν καλοὶ τε καὶ ἀγαθοί, ‘Tellus had good and noble children.’

(2). The substantive in the dative after εἶναι, γίνεσθαι, is often accompanied by a participle signifying *willing, unwilling, expecting*; as οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφισι βουλομένοις εἶναι, κτλ., ‘the Crotonians said that they should not be willing, &c.’; Θέλοντι καὶ μοι τοῦτ’ ἂν ᾦν, ‘I should have liked it myself;’ εἰ αὐτῷ γέ σοι βουλομένῳ ἐστὶν ἀποκρινέσθαι, ‘if you wish to answer yourself.’ The participles accompanying the substantive are, βουλόμενος, θέλων, ἄκων, ἡδόμενος, προσδεχόμενος, ἐλπόμενος.

Verbs signifying *to come*, sometimes imitate εἶναι, as γινώσκω δ’ ὥς σφ’ ὦν ἐλδομένοι σιν ἰκάνω, ‘I know that you longed for my arrival.’

§ 197. 1. The dative is often used to denote that *with regard to* which any thing is affirmed. E. g.

Μάλιστα σπουδῆς ἄξια τῇ πόλει, ‘Of the utmost consideration with regard to the state,’ or ‘Deserving the most serious attention of the state;’

Σφ’ ὦν μὲν ἐντολὴ Διὸς ἔχει τέλος δῆ, ‘As far as concerns you the command of Zeus is now done;’

Τί σοι παράσχω δῆτα τῷ τε θνήκοντι, ‘What shall I now offer thee for the deceased?’

So ἀπὸ Ἐλεφαντίνης πόλιος ἄνω ἰόντι ἄναντές ἐστι τὸ χωρίον, ‘a person going up from the city Elephantinē will find the country steep.’ In such cases the participle alone is used.

NOTE 1. The dative is often preceded by the particle ὥς as ἐπεὶ περ εἶ γενναῖος ὥς ἰδόντι, ‘since thou art of noble descent to one who sees thee,’ or rather, ‘as thy appearance indicates.’

Hence the phrase ὥς μοι, or ὧς γ’ μοι, ‘in my opinion;’ as Κρέων ᾦν ζῆλωτός, ὥς ἐμοι, ποτέ, ‘Creon was once, according to my judgment, in an enviable condition.’

NOTE 2. Here belong the apparently *superfluous* datives (μοι, σοι, &c.) of the personal pronoun; e. g. εἰπέμεναι μοι, Τρῶες, ἀγαθοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ γοήμεναι, ‘O Trojans, do tell the beloved father and mother of illustrious Ilioneus to bewail,’ where μοι might have been omitted

without any essential injury to the sense; ἄλλὰ σ' ἐς Ἡλύσιον πεδιον ἀθάνατοι πέμπουσιν, οὐνεκ' ἔχεις Ἑλένην, καὶ σφιν (= σφισιν) γαμβρὸς Διὸς ἐσσι, 'but the immortals will send thee to the Elysian fields, because thou hast Helen (for thy wife), and art son-in-law of Zeus,' or, 'they consider you son-in-law;' ἥ βέβηκεν ἡμιν ὁ ξένος; 'has the stranger really gone from us?' So in the Latin, *ad illa mihi pro se quisque acriter intendat animum.* So in English, *She leans me out of her mistress' chamber window.* Shaksp. The tyro cannot easily appreciate the elegance of such evanescent datives.

2. The dative is often used *to limit* any word or expression. Compare § 167. E. g.

Ἰσχύειν τοῖς σώμασιν, 'To be strong in (their) bodies;'

Ἐγχετὶ ἐκέκαστο, 'He was eminent in the spear;'

Δυνατοὶ γινόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς,  
'Becoming strong both in body and soul.'

So ἐν δὲ σθένος ὥρσεν ἐκάστω καρδίῃ, 'she roused might in every one's heart,' strictly, 'in every one, that is, in his heart;' ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἠνδανε θυμῷ, 'but it did not please the heart of Agamemnon the son of Atreus,' literally, 'but it did not please Agamemnon *in* his heart.' Expressions like these may be compared with expressions like the following; τὸν δὲ Ἀριδαῖον καὶ ἄλλους συμποδίσαντες, χεῖρας τε καὶ πόδας καὶ κεφαλὰν, εἵλκον, 'and binding the hands, feet, and head, of Aridæus and of others, they dragged them.'

NOTE 3. The dative is put *after comparatives* to denote the *excess* of one thing over another; as πόλιν λογιμὴν ἢ Ἑλλάς γέγονε ἀσθενεστέρη, 'Greece has become weaker in respect to one distinguished city;' Εὐριπίδου πλεῖν (= πλέον) ἢ σταδίου λαλίστέρα, 'one stadium more loquacious than Euripides;' τῶν Ἑλλήνων εἶναι με λέγειν ἑκατὸν σταδίων σινοῖν ἄριστον, 'to be a hundred stadia a-head of the Greeks in speaking.'

NOTE 4. Particularly, the dative is often used to limit the meaning of a substantive (§ 173.). E. g.

Θήβαισιν ἀναξ, 'King of (to) Thebes;'

Πολλὰ οἱ ἀμφὶ κόρη σφέλα πλεῖραι ἀποτρύψουσι βαλλομένοιο, 'His sides will receive many benches flying about

the head of him struck by them,' where the participle βαλλομένοις joined to the dative οἱ, shows that οἱ stands for the genitive οὗ. See Odys. XVII, 231-2.

Δόσις ἀνθρώποισιν, 'A gift (given) to men,' where the dative is used *objectively*.

§ 198. The dative is used to denote the *cause, manner, means, and instrument*. E. g.

Τοῖς πεπραγμένοις αἰσχυρόμενοι, 'Being ashamed of their past acts;'

Ταύτῃ γαυριῶς, 'You feel proud on account of this;'

Οὗτις με κτείνει δόλῳ, οὐδὲ βίῃ φησι, 'Outis kills me by stratagem, and not by open force;'

Δρόμῳ ἔεντο ἐς τοὺς βαρβάρους, 'They went running against the barbarians;'

Σκῆπτρῳ δὲ μετάρρενον πλῆξεν, 'He struck the back with the sceptre;'

Ὁφθαλμοῖσιν ὁρῶμαι, 'I see with my eyes.'

NOTE 1. The dative after the verb *χράσθαι* 'avail myself of, use, utor,' is frequently referred to this head.

NOTE 2. This dative sometimes depends on ἐν, σύν, ὑπό, as ἰδοῦσ' ἐν ὀφθαλμοῖσιν, 'seeing with (or 'before') my eyes;'  
ἵνα χερσὶν ὑπ' Αἰνεΐδαο δαμνηθῇ, 'that he might fall by the hands of Æneas.' Such examples frequently occur in Homer.

§ 199. The dative is used to denote that by which any thing is *accompanied*. E. g. ἐβοήθησαν τοῖς Δωριεῦσιν ἐαυτῶν τε πεντακοσίοις καὶ χίλοις ὀπλῖταις καὶ τῶν ξυμμάχων μυριοῖς, 'they assisted the Dorians with one thousand five hundred hoplitæ of their own, and one myriad of their allies.'

Datives belonging here: πεζοῖς, ἵππεῦσιν, ὀπλῖταις, ψιλοῖς, πελτασταῖς, στρατιώταις, στρατῷ, στόλῳ, ναυσί.

NOTE. This dative is frequently accompanied by the dative of αὐτόν. as ἀλλ' αὐτοῖς ἱπποῖς καὶ ἄρμασιν ἄσσαν ἰόντες, 'but going near with the horses and cars;'  
τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν, 'galleys were destroyed with every thing on board.'

Sometimes the preposition σύν is found before this dative; as [ἔλεγον αὐτόν] ὑποπρῆσαι πάσας αὐτῇ σὺν πόλϊ, 'they said that he burned them all together with the city.'



§ 200. 1. Frequently the dative, in connection with a *passive* form, denotes the subject of the action. E. g.

Προσπόλοις φυλάσσεται, 'He is taken care of by the servants;'

Δοιοῖσι κασιγνήτοισι δαμέντε, 'Being slain by two brothers.'

NOTE 1. The preposition *ὑπό* is often used before this dative; as ὥς ὑπὸ Τυδιδῆς πυκινὰ κλονέοντο φάλαγγες Τρώων, 'thus were the ranks of the Trojans routed by Tydidēs.'

2. The dative after verbal adjectives in *τεος* and *τος* (§ 132. 1 and 2) denotes the *subject* of the action. E. g. εἴπερ τιμᾶσθαι βούλει, ὡφελήτεά σοι ἢ πόλις ἐστίν, 'if you wish to be honored you *must* benefit the state.' So when the neuter of the verbal in *τεον* is equivalent to *δεῖ* with the infinitive (§ 160. NOTE 1); as οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡ τιητέα ἡμῖν, 'we must never be conquered by women,' where *ἡ τιητέα ἡμῖν*, = *δεῖ ἡμᾶς ἡτιᾶσθαι*.

NOTE 2. When the verbal in *τεον* is equivalent to *δεῖ* with the infinitive, the *accusative* is often used instead of the dative; as οὔτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους, 'nor must others receive wages than those who serve in the army.'

§ 201. The dative often answers to the question *AT WHAT TIME? WHEN?* E. g.

Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο Βασιλεύς, 'The King did not fight on that day;'

Τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον, 'On the next day Cyrus marched rather negligently.'

NOTE 1. Sometimes this dative depends on *ἐν*, as τῷ δ' ἐν ἡμέρᾳ, 'on this day, to-day.'

NOTE 2. Hither we may refer some of the *datives absolute* (so called); as ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέητρον, 'when Phrynichus wrote a play, entitled, The Capture of Milētus, and acted it, the spectators wept.'

§ 202. The dative often answers to the question *IN WHAT PLACE? WHERE?* E. g. Μαραθῶνι μὲν οὖν ἦμεν, ἐδιώκομεν, 'when we were at Marathon, we pursued (the enemy);'

πατήρ δὲ σὺς ἀντόθι μένει ἀ γ ρ ῶ, 'but thy father remains there in the country.'

§ 203. The following PREPOSITIONS are followed by the dative.

Ἀμφι 'about, on, concerning;' as ἀμφι πλευραῖς, 'about the sides;' ἀμφι τραπέζαις, 'on the tables;' ἀμφι γυναικί, 'about (for the sake of) a woman.'

Ἐν 'in, at;' as ἐν τούτῳ τῷ τόπῳ, 'in this place;' τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, 'having the river Euphrates on (at) the right hand.'—In the formula εἰν Ἀϊδῶ (= ἐν Ἀϊδου), 'in Hades,' the genitive depends on δόμοις understood. Compare εἰς.

Ἐπὶ 'upon, on account of, on condition;' as ἐπὶ τῷ (= τίνι) γελᾷς; 'what dost thou laugh at?' ἐπὶ τοῖσδε τοῖς πρέσβεις ἐπ' ἄριστον καλῶ, 'on this condition I invite the ambassadors to dinner.'

Μετά 'among, with,' only in the poets; as ὅσσ' εὖ εἰδῶ, ὅσσοι ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεῷ εἰμι, 'that I may know well, that I am the most unhonored goddess of (among) all.'

Παρά 'at, by the side of, with;' as παρ' ἐμοί, 'with me, apud me;' παρὰ σοί, 'with thee, at thy house.'

Περί 'about, on account of, for;' as περὶ ξίφει, 'about (on) the sword;' περὶ γὰρ δτε ποιεῖν ἔλαθον, 'he feared for the shepherd of the people.'

Πρὸς 'with, in addition to;' as πρὸς σοί, 'with thee;' πρὸς τούτοις, 'in addition to this.'

Σύν 'with;' as σὺν σοί, δῖα θεά, 'with thee (with thy assistance), holy goddess;' σὺν μάχαις, 'by means of battles.'

§ 198. NOTE 2.

ὑπὸ 'under, by;' as ὑπὸ τοῖς δυναμένοιςιν ὢν, 'being under the powerful;' ὑπὸ Τυδείδῃ, 'by Tydīdēs,' § 200. NOTE 1.

## VOCATIVE.

§ 204. The vocative forms no part of a proposition. It is used simply in addressing a person or thing. E. g.

Τυδείδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ, 'Diomēdēs son of Tydeus, delight of my soul;'

Εἵκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος, 'Depart, daughter of Zeus, from war and battle.'

The interjections ὦ, ἰώ, are frequently placed before the vocative ;' as ὦ Ἀχιλεῦ, κέλεαι με, Διὶ φίλε, κτλ., 'O Achilles, friend of Jove, thou commandest me,' &c.

## ACTIVE VOICE.

§ 205. 1. Most *transitive* or *active* verbs belong to the active voice. E. g. κόπτω 'I cut,' ῥίπτω 'I throw,' κτείνω 'I kill,' φέρω 'I bring.'

2. Most *intransitive* or *neuter* verbs belong to the active voice. E. g. ζῶω 'I live,' θνήσκω 'I die,' τρέχω 'I run,' γηράσκω 'I grow old,' ἀλγέω 'I suffer pain.'

NOTE 1. The object (generally a *reflexive pronoun*, § 66.) of a transitive verb is frequently omitted ; in which case the verb becomes intransitive ; e. g. ἐλαύνω sc. ἐμαυτόν, 'I impel myself,' or 'I proceed, march.' Verbs of this description are, ἄγω, βάλλω, δίδωμι, ἐλαύνω, ἔχω, ἵημι, and their compounds, and many others. See also § 163. 2, and § 164.

NOTE 2. The *perfect* and *pluperfect* active of the following verbs borrow the signification of the passive or middle.

ΑΙΣΚΩ <i>I capture</i> , ἀλίσκομαι <i>I am captured</i> , 1 perf. ἔαλκα <i>I have been captured</i> .	ἐρείπω <i>I demolish</i> , 2 perf. ἐρήριπα <i>am demolished</i> .
ΒΡΥΧΩ, βρυχάομαι <i>I roar</i> , 2 perf. βέβρυχα <i>I roar</i> .	ἵστημι <i>I cause to stand</i> , ἵσταμαι <i>I cause myself to stand</i> , simply, <i>I stand</i> , 1 and 2 perf. ἕστηκα and ἕσταα <i>I stand</i> .
ΓΙΓΝΩ <i>I produce</i> , γίγνομαι <i>I am produced</i> , <i>I become</i> , 2 perf. γέγονα <i>am</i> .	κρύβω (transitive) <i>I hide</i> , 2 perf. κέκρυθα (intransitive) <i>I hide</i> .
δαῖω (transitive) <i>I burn</i> , δαίομαι (intransitive) <i>I burn</i> , 2 perf. δέδηκα <i>I burn</i> .	κρίδω <i>I afflict</i> , κήδομαι <i>I care for</i> , 2 perf. κέκηδα <i>I care for</i> .
ΔΑΩ <i>teach</i> , 2 perf. δέδαα <i>I have learned</i> .	ΜΑΙΝΩ, <i>I madden</i> , μαίνομαι <i>I am mad</i> , 2 perf. μέμνηα <i>I am mad</i> , <i>I rave</i> .
ΔΕΡΚΩ, δέρκομαι <i>I see</i> , 2 perf. δέδοκα <i>I see</i> .	ΜΗΚΩ, μηκάομαι <i>I bleat</i> , 2 perf. μέμνηκα <i>I bleat</i> .
ἐγείρω <i>I raise</i> , ἐγείρομαι <i>I raise myself</i> , <i>I rise</i> , 2 perf. ἐγρήγορα <i>am awake</i> .	ΜΥΚΩ, μυκάομαι <i>bellow</i> , 2 perf. μέμυκα <i>I bellow</i> .
ἐλπώ <i>I cause to hope</i> , ἐλπομαι <i>I hope</i> , 2 perf. ἔολπα <i>I hope</i> .	οἶγω <i>I open</i> , οἶγομαι <i>become</i>



- open, 2 perf. ἔσχα *I stand open.*
- ἔλλυμι *I destroy*, ἔλλυμαι *I perish*, 2 perf. ἔλωλα *I have perished.*
- ῥονῦμι *I rouse*, ῥονυμαι *I rise*, 2 perf. ῥωρα *I have arisen.*
- πείθω *I persuade*, πείθομαι *I am persuaded*, 2 perf. πέποιθα *I confide in.*
- πῆγνυμι *I fix*, πῆγνυμαι *I am fixed*, 2 perf. πέπηγα *stand fast.*
- ῥήγνυμι *I tear*, ῥήγνυμαι *I am torn*, 2 perf. ῥέῳγα, *I am torn to pieces.*
- σβέννυμι *I extinguish*, σβέννυμαι *I am extinguished*, 1 perf. ἔσβηκα *I am extinguished.*
- σῆπω (transitive) *to rot*, σήπομαι (intransitive) *to rot*, 2 perf. σέσηπα *to be rotten.*
- σκέλλω *I cause to wither*, σκέλλομαι (intransitive) *I wither*, 1 perf. ἔσκληκα *I am withered.*
- τήκω (transitive) *I melt*, τήκομαι (intransitive) *I melt*, 2 perf. τέτηκα *I am melted.*
- φαίνω *I make appear*, φαίνομαι *I appear*, 2 perf. πέφηνα *I have appeared.*
- φύω *I produce*, φύομαι *I am produced*, 1 and 2 perf. πέφυκα and πέφυα *I am.*

Sometimes the perfects πέπληγα (from πλήσσω), and ἔφθορα (from φθείρω), take the signification of the passive.

NOTE 3. It is observed that when the verb is both transitive and intransitive, the 1 perfect is transitive, and the 2 perfect (if there be any), intransitive; e. g. πράσσω (transitive) ‘I do,’ 1 perf. πέπραχα ‘I have done;’ but πράσσω (intransitive) ‘I am’ or ‘I do,’ 2 perf. πέπραγα.

NOTE 4. The second aorist active of the following verbs takes the signification of the passive or middle. Compare NOTE 2.

- ἈΛΙΣΚΩ, ἀλίσκομαι, 2 aor. ἔάλων *I was captured.*
- ΔΕΡΚΩ, δέρομαι, ἔδρακον *I saw.*
- ῥείκω (transitive) *I break*, 2 aor. ῥεικον (intransitive) *I broke.*
- ῥείπω, ῥείπομαι, ῥριπον *I fell down.*
- ἵστημι, ἵσταμαι, ἔστην *I stood.*
- ΜΗΚΩ, μηκάομαι, ἔμακον *I bleated.*
- ΜΥΚΩ, μῡκάομαι, ἔμυκον *I bellowed.*
- σβέννυμι, σβέννυμαι, ἔσβην *I was extinguished.*
- σκέλλω, σκέλλομαι, ἔσκλην *I withered.*
- φύω, φύομαι, ἔφυν *I was produced, I am. But 1 aor. ἔφυσα I produced.*

NOTE 5. Many *causative* verbs, that is, verbs signifying *to cause to do any thing*, belong to the active voice; e. g. γέω ‘I cause to taste,’ ἔλπω ‘I cause to hope,’ μινύσκω ‘I remind, I cause to remember.’ See also § 207. 3.

## PASSIVE AND MIDDLE.

§ 206. 1. The *PASSIVE* takes for its subject the immediate object of the active, which with this voice was in the accusative (§ 163. 1). The subject of the active becomes *genitive* in the passive, and depends on the preposition ὑπό, πρός, or ἐκ. E. g. ὁ μ ε ῖ ς προτιμήσεσθε ὑπὸ Κύρου, ‘you will be preferred by Cyrus,’ the active construction of which is Κύρος προτιμήσει ὁ μ ᾶ ς, ‘Cyrus will prefer you.’ See § 194, also § 187. 2.

The *dative* without a preposition is very often used instead of the genitive with ὑπό (§ 200.), particularly in connection with the perf. or pluperf. passive; as εἰρητο ταῦτα τῷ Εὐθυδήμῳ, ‘these things had been said by Euthydēmos,’ equivalent to εἰρήκει ταῦτα ὁ Εὐθύδημος, ‘Euthydēmos had said these things.’

2. When the active is followed by two cases, the passive retains the case of the remote object. E. g. γνώμην μεγάλην ἀφῆρέθη, ‘he was deprived of a great idea,’ from ἀφαιρῆν τινα γνώμην μεγάλην, (§ 165.) εἰργεσθαι τῶν νομίμων, ‘to be deprived of the privileges,’ from εἰργεῖν τινὰ τῶν νομίμων, (§ 180.)

NOTE 1. The object, which was in the *genitive* or *dative*, is frequently made the subject of the passive. E. g. καὶ ἐκεῖνος μὲν καταψηφίσθη, ‘and he indeed was condemned,’ from καταψηφίσασθαι ἐκεῖνον, ‘to condemn him’ (§ 183. 2); κρατεῖσθαι ὑπὸ τοῦ Ἔρωτος, ‘to be ruled by Eros,’ from ὁ Ἔρως κρατεῖ τινος, ‘Eros rules any body’ (§ 184.); εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ’ αὐτοῦ, ‘saying these things I was despised by him,’ from καταφρονεῖν τινος, ‘to despise any body’ (§ 182.). So οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων, ‘the Lacedæmonians are mistrusted by all the Peloponnesians’ (§ 196.2); Παλαμίδης φθονήθεις ὑπὸ τοῦ Ὀδυσσεὺς, ‘Palamēdes being envied by Odysseus,’ from ὁ Ὀδυσσεὺς ἐφθόνησε Παλαμίδα, (ibid.)

NOTE 2. The *aorist passive* frequently has the signification of the *middle*. E. g. ἀπηλλάγην ‘I delivered myself,’

from ἀπαλλάσσω ‘I deliver;’ ἐφοβήθην ‘I feared,’ strictly, ‘I caused myself to fear,’ from φοβέω ‘I terrify, cause to fear.’ In such verbs the aorist middle is either rare or obsolete.

§ 207. 1. Some MIDDLE verbs are equivalent to the corresponding active verbs followed by the *accusative* of the *reflexive* pronoun (§ 66.). E. g.

νίπτομαι ‘I wash myself,’ = νίπτω ἑμαυτόν.

κτενίζομαι, ‘I comb myself,’ = κτενίζω ἑμαυτόν.

εἰωθὼς λούεσθαι, ‘being accustomed to bathe himself,’  
= εἰωθὼς λούειν ἑαυτόν.

When the active is followed by two cases the middle retains the case of the remote object (compare § 206. 2). E. g. ἐπεὶ δ’ ἔμελλε τὸν θώρακα ἐνδύεσθαι, ‘and when he was about to put on the cuirass,’ from ἐνδύειν τινὰ τὸν θώρακα (§ 165.); διδάσασθαι τι, ‘to invent any thing,’ strictly, ‘to teach one’s self any thing’ (ibid.).

NOTE 1. The accusative in connection with φοβεῖσθαι, περαιοῦσθαι, κτερεσθαι, and some others, is properly referred to § 167.

NOTE 2. Many middle verbs of this class have become *intransitive*. Such are μιννήσκομαι ‘I remember,’ from μιννήσκω ‘I cause to remember;’ φοβέομαι ‘I fear,’ from φοβέω ‘I terrify;’ πλάζομαι ‘I wander,’ from πλάζω ‘I cause to wander;’ ἔλπομαι ‘I hope,’ from ἔλπω ‘I cause to hope.’ In such instances however the middle signification has by no means disappeared: thus φοβέομαι = φοβέω ἑμαυτόν, ‘I cause myself to fear;’ &c. &c.

2. Many MIDDLE verbs are equivalent to the corresponding active verbs with the *dative* of the *reflexive* pronoun (compare § 206. NOTE 1). Such middle verbs are *transitive*. E. g.

Ποιεῖσθαι τὴν εἰρήνην, ‘To make a peace for one’s self,’  
but ποιεῖν τὴν εἰρήνην, ‘to make a peace for others;’

Παρεσκευσάμενοι δὲ πάντα ἔπλεον εἰς τὴν Ἑλλάδα,  
‘And having provided themselves with every thing they sailed for Greece.’

Hence the middle is used *transitively* to denote that the object of the action is a thing belonging to the subject of the verb. E. g.



‘Ο γὰρ ἦλθε θοᾶς ἐπὶ νῆας Ἀχαιῶν λυσόμενος θύγατρα,  
 ‘For he came to the swift ships of the Achæans in  
 order to ransom *his* (own) daughter,’ Il. I, 12–13. But  
 in v. 29, Agamemnon says, τὴν δ’ ἐγὼ οὐ λύσω, ‘but  
 her I shall not deliver up.’

Παῖδα μ’ ὠνομάζετο ‘He called me *his* son,’ Soph. Œd.  
 T. 1021.

NOTE 3. Sometimes the middle is equivalent to the active with the *reciprocal* pronoun (§ 72.). E. g. λοιδορούμεθα ‘we are reviling each other,’ = λοιδοροῦμεν ἀλλήλους.

3. Some MIDDLE verbs express an action which takes place *at the command* of the subject of the proposition. E. g.

Εἰκόνας ποιησάμενοι, ‘Causing statues to be made;’

Ἔδιδάξαμην σε, ‘I caused thee to be taught, I have given thee an education;’

Δανείζομαι χρήματα, ‘I cause money to be lent to me,’ simply, ‘I borrow money;’ but δανείζω χρήματα, ‘I lend money.’

NOTE 4. Frequently the middle does not differ in sense from the corresponding active. Thus δρᾶσθαι, ιδέσθαι, in Homer, are equivalent to δρᾶν, ιδεῖν.

NOTE 5. (1). The *future middle* is very often equivalent to the *future active*. In this case the future active is either rare or obsolete. E. g. θαυμάζω ‘I admire,’ fut. mid. θαυμάσομαι ‘I shall admire.’

So fut. mid. ἀγνοήσομαι, ἀμαρτήσομαι, ἀπαντήσομαι, ἀπολαύσομαι, ἀκούσομαι, ἄσομαι from ἄδω, βαδιοῦμαι, βήσομαι, βιώσομαι, βοήσομαι, γελᾶσομαι, γηράσομαι, γνώσομαι, δήξομαι, δαρθήσομαι, δέισομαι, δραμοῦμαι from τρέχω, δράσομαι from διδράσκω, ἐγκωμιάσομαι, εἴσομαι from οἶδα, ἐπαινέσομαι, ἐπισορεύσομαι, ἔσομαι from εἶμι ‘am,’ θεύσομαι from θέω ‘run,’ θηγρᾶσομαι, θηρεύσομαι, θίξομαι, θανοῦμαι and τεθνήξομαι, θοροῦμαι from θρώσκω, θορέξομαι from τρέχω, καμοῦμαι, κλαύσομαι, κλέψομαι, κολᾶσομαι, λήξομαι, λήψομαι, μαθήσομαι, μολοῦμαι from βλώσκω, νεύσομαι from νέω ‘swim,’ οἰμῶξομαι, ὀμοῦμαι, ὕψομαι from ὀράω, οδρήσομαι, παλῶμαι, πηδήσομαι, πείσομαι from πάσχω, πεσοῦμαι from πλπτω, πλεύσομαι, πνεύσομαι, πνίξομαι, ῥέεισομαι, σιγήσομαι, σιωπήσομαι, σκώψομαι, σπουδάσομαι, συρίξομαι, τρώξομαι, τωθάσομαι, φεύξομαι, χέσομαι, χωρήσομαι.

(2). Frequently the *future middle* has the signification of the *future passive*. E. g. ὠφελήσομαι for ὠφεληθήσομαι ‘I shall be benefitted.’ So βλάψομαι, θρέψομαι, ἀπαλλάξομαι, φυλάξομαι, γυμνάσομαι, ἀδικήσομαι, προτιμήσομαι, ζημιώσομαι.

NOTE 6. The *aurist middle* is in a few instances equivalent to the *aurist passive*. E. g. σχέσθαι (and its compounds) ‘to be held,’ λιπέσθαι ‘to be left.’ So the Hom. βλήσθαι = βληθῆναι from βάλλω, λύτο = ελύθη from λύω.

#### DEPONENT VERBS.

§ 208. *Deponent verbs* are those, which are used only in the passive or middle voice. They are called *deponent passive* or *deponent middle*, according as their aorist is taken from the passive or middle. In respect to signification, they are either *transitive* or *intransitive*. E. g. the following verbs are deponent middle, αἰσθάνομαι ‘I perceive,’ 2 aor. mid. ἤσθόμην· ἐργάζομαι ‘I work,’ εἰργασάμην· ἡγέομαι ‘I lead,’ ἡγησάμην· μάχομαι ‘I fight,’ ἔμαχεσάμην· the following are deponent passive, ἐπιμελέομαι ‘I take care of,’ ἐπεμελήθην· προθυμέομαι ‘I am prompt,’ προθυμήθην.

NOTE 1. Some deponents have both the aorist passive and the aorist middle. E. g. δύναμαι ‘am able,’ aor. ἤδυνήθην in Homer ἐδυνησάμην.

NOTE 2. Some deponents have, in the *perfect*, also a passive signification; as εἰργασμαι generally ‘I have done,’ sometimes ‘I have been done,’ as (Xenoph. Memor. III, 10, 9) ἐπιδείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργασμένους, ‘he showing to Socrates some well made cuirasses.’

Sometimes the aorist passive of a deponent verb has a passive signification; in which case the aorist middle follows the present; as καταψηφίζομαι ‘I condemn,’ κατεψηφίσάμην ‘I condemned,’ κατεψηφίσθην ‘I was condemned.’

#### TENSES.

PRESENT, IMPERFECT, FUTURE, PERFECT, AND PLUPERFECT.

§ 209. The PRESENT, FUTURE, PERFECT, and PLUPERFECT, correspond to the tenses of the same name in English. E. g.

Present γράφω 'I write,' or, 'I am writing ;'

Future γράψω 'I shall' or 'will write ;'

Perfect γέγραφα 'I have written ;'

Pluperfect. ἔγεγραφα 'I had written.'

The *future* and *perfect* retain the time of the indicative through all the moods and participle.

The dependent moods (subjunctive, optative, imperative, and infinitive) and the participle in the *present* mark a *continued* action. Their *time* is determined by the context. E. g. λέγειν δὲ αὐτὸν ἤκουσα περὶ τοῦ πάθους τοίνυνδε τινὰ λόγον, 'I heard him give the following account of his misfortune,' where the time of λέγειν is past; ἀλλ' ἤκουσα μὲν ὅτι Περικλῆς πολλὰς [ἐποδὰς] ἐπισταίτο, ἃς ἐπέδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν, 'but I heard that Pericles *knew* many enchantments, which *singing* to the city, he made it *love* him.'

We may remark here once for all, that the peculiar signification of the tenses is most conspicuous in the *indicative* and *participle*.

NOTE 1. (1). The PRESENT is frequently used for the aorist in an animated narration, in which the past is represented as present; e. g. καὶ παλεῖ κατὰ τὸ στήθον, καὶ τιτρώσκει διὰ τοῦ θώρακος, 'and he *strikes* (struck) him in the breast, and *wounds* (wounded) him through the cuirass.' So in English (Parad. L. I), *Forthwith upright he REARS from off the pool his mighty stature*. So with ποτέ 'once,' Διόνυσος, ὃν τίκτει πόθ' ἡ Κάδμου κόρη Σεμέλη, 'Dionysos, whom Semelē the daughter of Cadmus once brought forth.'

The present and the aorist are often found in the same sentence; as καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαίω-νισαν, 'and the Syracusians perceived (them) and sang pæans.'

(2). The present ἤκω regularly means *I have come*; the imperfect ἤκον has the signification of the pluperfect, *I had come*.

(3). Sometimes the present has the force of the future; as ἡ Πάραλος ἐς τὰς Ἀθήνας ἔπλευσεν, ἀπαγγέλλουσα τὰ γεγ-νότα, 'the Parālos sailed to Athens, in order to announce what had taken place,' where the present part. ἀπαγγέλλουσα stands for the future part. ἀπαγγελοῦσα.



The present εἶμι regularly means *I shall go*. Sometimes it means *I go* or *am going*.

NOTE 2. The FUTURE is often used to denote a *probable* occurrence; as φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι, 'you will probably say that this is considered as the business of a child.'

NOTE 3. (1). Frequently the PERFECT has the signification of the present; as δέδοικα 'I fear, am afraid;' μέμνημαι 'I remember;' κέκτημαι 'I possess.' So δέδθα, ἀνέωγα, δέδοικα, γέγονα, εἶωθα, γέγωνα, βέβηκα, ἄνωγα, ἐστικα, εἰκα, ἐργήγορα, εἰολπα, μέμαα, μέμνηα, πέποιθα, ἐξόρωγα, ἔαγα, μέμηκα, μέμῃκα, κέκλαγγα, κέκρωγα, κέκωκα, τέτρωγα, μέμηλα, οἶδα, πέφῃκα, ἐξόρωμαι 'valeo.' In this case the pluperfect has the signification of the imperfect; as ἐδεδοίκεν 'I was afraid.'

(2). It is used also for the present to express a *customary* action; as οὐδέν ἐστι κερδαλέωτερον τοῦ νικᾶν. ὁ γὰρ κρατῶν ἅμα πάντα σὺν ἡγήσατο, 'nothing is more profitable than to conquer; for the victor takes possession of every thing.'

(3). The perfect is sometimes used for the future to express the rapidity or certainty of an action; e. g. ὁλωλεις, εἴ σε ταῦτ' ἐρήσομαι πάλιν, 'you will certainly perish, if I ask you again the same question.'

(4). The *second person* of the *perfect imperative* is used chiefly in verbs, of which the perfect has the signification of the present (§ 209. NOTE 3. (1)); as τέθναθι 'lie dead, die;' τεθνάτω 'let him lie dead;' μέμνησο 'remember;' κέκραχθι (from κράζω) 'cry out;' ἴσθι (from οἶδα) 'know thou.'

The 3 *person* of the *perf. imperat. pass.* of any verb may be used to denote the complete termination of an action; as ταῦτα μὲν οὖν πεπαίσθω ὑμῖν, 'you have had sport enough, let there be no more joking about this.'

NOTE 4. In Homer and Herodotus, the PLUPERFECT sometimes has the signification of the aorist; as Il. V, 66 and some other places, βεβλήκει for ἔβαλε 'struck.' In some instances the pluperfect seems to have the force of the imperfect; as Il. IX, 671, δειδέχατο 'they welcomed.'

§ 210. The IMPERFECT expresses a *continued past* action. E. g.

ἔγραφον 'I was writing,' not simply, 'I wrote.'

NOTE. (1). Sometimes the imperfect expresses an *attempt* not brought to a successful conclusion; as (Herod. I, 68) *ἐμισθοῦτο τὴν ἀσλήν*, ‘he *tried* to hire the court yard.’

(2). It frequently denotes a *customary* action; as (Isoc. de Pac. p. 168, Cor.) *τοὺς δὲ πολίτας μεθ’ ὀπλων ἐξέπεμπον*, ‘they were accustomed to send out the citizens armed.’

(3). The imperfect is frequently used for the aorist, especially in Homer and Herodotus; as *τότε δὴ ὁ Θεμιστοκλέης κεινὸν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε*, ‘Then Themistocles said many and bad things both about him and the Corinthians.’

(4). The imperfect *ἦν* (from *εἰμι* ‘am,’) often stands for *ἐστὶ* ‘is;’ as *Κύπρις οὐκ ἄρ’ ἦν θεός*, ‘Cypris then *is* not a goddess (as we thought);’ *οὐκοῦν καὶ τὸ ὀνομάζειν προὔξις τις ἐστίν*, *εἴπερ καὶ τὸ λέγειν προὔξις τις ἦν περὶ τὰ πράγματα*, ‘then word-making is a kind of operation, since speaking (as we have just said) *is* a kind of operation on things.’

### THIRD FUTURE PASSIVE.

§ 211. The third future passive (called also *paulo-post future*, from the Greek *Μετ’ ὀλίγον Μέλλων*) marks a completed action, the consequences of which will be permanent in future time. In other words it transports that which is already completed to a future time. E. g. *ἐγγεγρασμαι* (from *ἐγγράφω*) ‘I shall remain enrolled,’ implying that *I have already been enrolled*.

NOTE 1. The third future is the natural future of verbs, whose perfect has the signification of the present (§ 209.

NOTE 3. (1)); e. g. *κεκτήσομαι* ‘I shall possess,’ from *κέκτημαι* ‘I possess;’ *μεμνήσομαι* ‘I shall remember,’ from *μέμνημαι* ‘I remember.’

NOTE 2. In many instances the third future does not differ from the common future passive; e. g. *δεδήσομαι* ‘I shall be bound,’ from *δέω* ‘I bind;’ *πεπαύσομαι* ‘I shall cease,’ from *παύω* ‘I cause to cease;’ *πεπράσομαι* ‘I shall be sold,’ from *πυράσκω* ‘I sell.’

NOTE 3. The third future in some instances expresses the rapidity or certainty of a future action; e. g. *πεπράξεται* ‘it *shall* be done;’ *τεθάψεται* (from *θάπτω*) ‘he *shall* be buried in spite of you.’ Compare § 209. NOTE 3. (3).

## AORIST.

§ 212. 1. The *aorist* in the *indicative* and *participle* expresses a *transient past* action, without any reference to another action. It simply narrates that which took place. E. g.

ἔγραψα ‘I wrote,’ not ‘I was writing;’

ὁ γράψας ‘he who wrote,’ not ‘he who was writing.’

2. The *subjunctive*, *optative*, *imperative*, and *infinitive*, in the *aorist* express a *momentary* action. Their time is determined by the context. E. g. περὶ πλεονος ἐποιήσατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δέμῳ παρὰ τὸ δίκαιον, *he thought more of being just (continued state), than of pleasing (momentary gratification) the multitude at the expense of justice.* Κλίμακα λαβὼν ἔξελεθες, καὶ σμινὴν φέρων, κἄπει’ ἐπαναβάς ἐπὶ τὸ γυμνασίον, τὸ τέγος κατὰσκαπτ’, εἰ φιλεῖς τὸν δεσπότην, ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκλαν, ‘taking a ladder come out, and carrying an ax, and getting up to the top of the school, keep demolishing the roof, if you love your master, until you bring down the house upon them.’

We see then that the dependent moods in the present (§ 209.) mark a *continued* action; in the *aorist* they mark a *momentary* action; and this is all the difference between them.

NOTE 1. The Greeks use the *aorist indic.* and *part.* where, properly speaking, the *perfect* or *pluperfect* should be used; as (Aristoph. Nub. 238-9) κατὰβηθ’ ὥς ἐμὲ, ἵνα μ’ ἐκδιδάξῃς, ὧν περ οὖνεκ’ ἐλήλυθα . . . ἦλθες δὲ κατὰ τι; ‘come down to me, to teach me those things for which I have come . . . what have you come for?’ where ἦλθες runs parallel with ἐλήλυθα. It must not be inferred however from this that the *aorist* may express the time marked by the *perfect* or *pluperfect*.

NOTE 2. The *aorist indicative* is often used for the *present* to express a *customary* action. E. g. ἀλλ’ ἂπ’ ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί . . . Παρὰ μὲν οὖν φίλου οὐ μάθεις ἂν τοῦθ’ ὁ δ’ ἐχθρὸς εὐθὺς ἐξηνάγησεν, ‘but the wise learn many things from their enemies . . . Now from a friend you might not learn this; but the enemy (as a common thing) compels you to learn it.’



NOTE 3. The aorist also (§ 209. NOTE 3. (3)) is used for the future to denote the rapidity or certainty of an action; as ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, 'then we are undone, if we add a new evil to an old evil.'

NOTE 4. The aorists ἴσθην (from ἴδομαι), ἐπήνεσα, ἀπέπτυσσα, and a few others, are, in conversation, often used for the present, in order to express a decided feeling of admiration, contempt, &c.; as (Aristoph. Eq. 696) ἴσθην ἀπειλαῖς, 'it amuses me to hear your threats;' (Eurip. Iph. Aul. 511) ἀπέπτυσσα τοιάνδε συγγένειαν, 'I do despise such relationship.'

## MOODS.

### INDICATIVE.

§ 213. 1. The Greek indicative, like the English is used in independent propositions. E. g. ὁ δράκων ἐστὶ μακρόν, 'the dragon is a long thing.'

It is used also in interrogations both direct and indirect. E. g. τί ποιεῖς; 'what art thou doing?' οἶδε τίνα τρόπον οἱ νέοι διαφθείρονται, 'he knows how the youth are corrupted.'

2. It is used also in conditional propositions. E. g. δεινὰ πεισόμεσθα, εἰ σιγήσομεν, 'If we shall keep silence, we shall suffer terrible things,' where εἰ σιγήσομεν is the condition, and δεινὰ πεισόμεσθα, the consequence.—It is remarked here that in a sentence containing a *condition* and *consequence* or *conclusion*, the former is called PROTASIS (πρότασις from προτείνω), and the latter APODOSIS (ἀπόδοσις from ἀποδίδωμι).

When the condition and the consequence are both *past* actions, the indicative is used both in the protasis and in the apodosis. In this case the protasis begins with the conjunction εἰ IF, and the apodosis contains the particle ἄν (= Homeric κέν). E. g.

Οὔτοι εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἄν ποτε ταῦτα ἔπασχον, 'If they had been good men, they would never have suffered these things.'

Καὶ νῦν κ' ἐσὶ κασθενὲς κατὰ Ἴλιον, ἥντε ἄνδρες, εἰ μὴ ἄρ' ὅξυ νόησε πατὴρ ἀνδρῶν τε θεῶν τε, 'And now they had

*been shut up in Ilion, like lambs, had not the father of men and gods quickly perceived.'*

So οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, 'did he believe that he would prove a false prophet, he would not be predicting,' where the protasis contains an aorist, and the apodosis, an imperfect. It is not necessary that the apodosis should refer to the same time as the protasis.

NOTE 1. Sometimes the optative is used in the apodosis; as καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, 'and now Æneas, king of men, had perished, had not Aphrodītē, daughter of Zeus, quickly perceived.' Examples of this description frequently occur in Homer.

NOTE 2. Sometimes ἂν is omitted in the apodosis; as εἰ γὰρ ἦν ἅπανσι πρόδηλα τὰ μέλλοντα γενήσεσθαι, οὐδ' οὕτως ἀποστατέον τῇ πόλει τούτων ἦν, 'for if those things, which were to happen had been manifest to all, the city ought not even then to have given those things up.'

NOTE 3. The particle ἂν may accompany *all* the tenses of the indicative, without any protasis expressed; e. g. ἐβούλομην μὲν ἂν οὐκ ἐρίζειν ἐνθάδε, 'I could have wished not to be contending here;' οὐ γὰρ ἂν ἦψατ' αὐτῶν, 'he could not have touched them;' ὥστε τῆς εἰρήνης ἂν διημαρτήκει, 'so that he would have missed the peace.' So ὥς σκηπῖν ἂν ἄγων οὗτος οὐκ ἐσδέξεταί, 'for this contest cannot possibly admit of any evasion;' οἳ κέ νουν, θεὸν ὧς, τιμήσουσι, 'who will honor him as a god.'

NOTE 4. Ὅπως 'how, in order that,' is frequently found in connection with the *future indicative*; as (Herod. II. 121, 2) [ἔλεγον αὐτὸν] κελύειν τὴν ταχίστην ἐσθύντα ἀποτάμνειν αὐτοῦ τὴν κεφαλὴν, ὅπως (= ὅπως) μὴ προσαπολέσει καὶ ἐκεῖνον, 'they said that he (the caught) requested him (the one outside) to get in as quick as possible and cut off his (the thief's) head, in order that he (the thief) might not bring destruction upon him (the one outside) also.'—Frequently ὅπως with the fut. indic. supplies the place of an emphatic *imperative*; as καὶ σοι φράσω πρᾶγμα δὲ σὺ μαθὼν ἀνὴρ ἔσει. Ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα, 'and I will tell you something which learning you will be a man.'

But see that you don't communicate it to any body.'  
 Ὅπως δὲ γρουλλίξεῖτε (= γρουλλίξετε) καὶ κότεῖτε, 'and be sure to grunt and squeal.' In such cases it is customary to supply the verb ὄρα 'see,' or σκόπει 'consider.'

Ὅφρα, and μή 'lest,' are sometimes followed by the future indicative instead of the subjunctive (§ 214.).

The *future indicative* with οὐ μή supplies the place of an imperative; as οὐ μή ληγῇσεις, 'thou shalt not talk nonsense,' Aristoph. Nub. 505.

The *historical tenses* of the *indicative* are often put after ἵνα, ὥς (sometimes ὅπως), μή, in which case the leading proposition also contains a historical tense; as Τύριον οἶδμα λιποῦσ' ἔβαν (= ἔβην), ἔν' ὑπὸ δειράσι Παρνᾶσοῦ κατενᾶσθην, 'leaving the Tyrian surge I came in order to dwell under the summits of Parnāsus.'

#### SUBJUNCTIVE AND OPTATIVE.

§ 214. The **SUBJUNCTIVE** is put after the particles ἵνα, ὅπως 'in order that,' ὥς, ὅφρα, μή 'lest,' ἐπειδὴν (sometimes ἐπειδή), ἐπὶν or ἐπὶν (rarely ἐπεῖ), ὅταν (sometimes ὅτε, ὁπότε), πρὶν, ἕως, ἔάν contracted ἄν or ἦν (sometimes εἰ). Also after *relative* and *interrogative pronouns* (§ 69.), *pronominals* (§ 73. 1), and *adverbs* (§ 123.). The verb of the proposition, with which the subjunctive stands in connection, regularly expresses time **PRESENT** or **FUTURE**. E. g.

Ἀνοίγε τὴν ὄλην ἔν' ἐξέλθω, 'Open the forest that I may come out;'

Ἀίνεῖτ', ὅφρα τάχιστα τελευτήσω τάδ' ἔργα, 'Concur, that I may complete this work as quick as possible.'

Ὅταν ὄν τις ἀποστοματίζει ὁτιοῦν, οὐ γράμματα ἀποστοματίζει; 'Now when one says any thing whatever by heart, does he not repeat letters?'

Εἰσόμεθα δ' αὐτίκα, ἂν ποιήσωμεν ψόφον, 'We shall immediately find out, if we make noise;'

Ἐκβίβασον αὐτήν, ἵνα καὶ νῦν θεασώμεθα τὴν ἀηδόνα, 'Bring her out, that we too may see the nightingale;'

Ἄεδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέη, 'I am afraid, old man, you will need stripes.'



The *relative* pronouns, pronominals, and adverbs, in connection with the subjunctive, are generally accompanied by the particle *ἄν* (different from *άν* 'if'). E. g.

Ζῶα οὐ ταῦτα καλεῖς, ἃ ἄν ψυχὴν ἔχῃ; 'Do you not call animals those which have life?'

Ὅποτερ' ἄν ἀποκρινηταὶ τὸ μαιμάκιον, ἐξελεγχθήσεται, 'Whatever answer the young man may give, he will be confuted;'

Ἀποκρίναι νῦν αὖτ' (= αὖτις) ἄν ἔρωμαι, 'Answer now what I ask you.'

Also the particles *ἴνα*, *ὅπως*, *ὥς*, *ἵνα*, *ἵνα*, *ἵνα*, are often accompanied by the particle *ἄν* (different from *άν* 'if'), particularly *ὅπως*, *ἵνα*, and *ἵνα*. E. g. αἰ ποιοῦμεν ταῦθ' ἐκάστοθ', ὅταν τινὰ γνῶμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων, ἕως ἄν αὐτὸν ἐμβάλωμεν εἰς κακὸν, ὅπως ἄν εἰδῇ τοὺς θεοὺς δεδοικέναι, 'we always do these things, when we find out that a person is a lover of evil deeds, until we place him in a dreadful situation, that he may learn to fear the gods; 'οὐκ ἀποκρινοῦμαι, πρὶν ἄν πύθωμαι, 'I will not answer before I learn.'

NOTE 1. The subjunctive very often depends on a verb expressing time *past*; in other words it stands for the optative (§ 216.). This substitution generally takes place when perspicuity or emphasis is required; or when the verb after the particle denotes an action which is continued to the time of the speaker. E. g. (Eurip. Hec. 26-27) καὶ κτανὼν ἐς οἶδμ' ἄλως μεθήξῃ, ἵν' αὐτὸς χρῶσθ' ἐν δόμοις ἔχῃ, 'and killing me, he threw me into the surge, in order that he might (may) keep the gold in his house.' So ἐποίεε δὲ ἀμφοτέρωτα ταῦτα, ὥς ὁ τε ποταμὸς βραδύτερος εἴη, καὶ οἱ πλοῖοι ἐῶσι σκολιοὶ ἐς τὴν Βαβυλῶνα, 'she did these things, both in order that the river might be slower, and that the navigation up to Babylon might be crooked,' where εἴη and ἐῶσι are in the same situation. So καὶ ἐγὼ φοβηθεὶς μὴ λαιδορῆα γένηται, πάλιν κατεπαῦνον τὸν Κτήσιππον, 'and I fearing lest abusive words should be used, again appeased Ctesippos.'

NOTE 2. *Μὴ* 'lest,' is sometimes accompanied by *ὅπως*, as δέδοιχ' ὅπως μοι μὴ λίαν φανῇ σοφῇ, 'I fear lest you prove to be very artful.'—Instead of *μή* with the subjunctive, *οὐτι*, *ὅπως*, or *ὥς*, with the indicative is often used.—

Sometimes the verb, upon which *μή* depends, is omitted ; as II. XXII, 123.

§ 215. 1. The 1 person plural of the subjunctive is used in exhortations. E. g. *ἡμεῖς οὖν τὸν Μενέλεων μιμώμεθα, καὶ μὴ ἀφ' ἑμῶν τοῖν ἀνδρῶν*, 'let us now imitate Menelâus, and not let these two men go.'

The 1 person plural preceded by *φέρε*, or *ἄγε*, is often used in this sense ; e. g. *φέρε, τοῦ δόρατος ἀφ' ἐκείνου τοῦ λυτρον*, 'let me pull the spear out of the sheath ;' *ἐπεὶ με ἀναγκάζεις δεσπότεα τὸν ἐμὸν κτείνειν οὐκ ἐθέλοντα, φέρε ἀκούσω, τέφ καὶ τρόπῳ κτλ.*, 'since you compel me contrary to my will to kill my master, let me hear how in the world &c.'—Nevertheless, Homer uses the 1 person singular without any *φέρε*, *ἄγε*, or any other auxiliary word ; e. g. (II. XXII, 450) *δεῦτε, δὲ μοι ἐπεσθον, ἴδωμ' ὅ τι ν' ἔργα τέτυκται*, 'come, two of you follow me ; let me see (I wish to see) what deeds have been done.'

2. The 1 person of the subjunctive is used in *questions of doubt*, when a person asks himself or another what he is to do. E. g. *πῶς φῶ ἐπίστασθαι* ; 'how can I say that I know ?' *ἐλπῶ τι τῶν εἰωθότων* ; 'shall I say some of the customary things ?'—Frequently the question begins with *βούλει* ; 'wilt thou ?' e. g. *βούλει οὖν δύο εἶδη θῶμεν πειθοῦς* ; 'wilt thou that we suppose two kinds of persuasion ?'—Sometimes *βούλει* comes *after* the subjunctive.—Sometimes the interrogation disappears, as *εἴτε τι βούλει προσθήῃς ἢ ἀφέλῃς*, 'whether thou wishest to add or take away anything.'

It is used also in questions expressing *indignation* ; e. g. ΔΙΟΝΥΣΟΣ. *Αἰσχύλε, παραινῶ σοι σιωπᾶν. Αἰσχύλος. Ἐγὼ σιωπῶ* ; 'DIONYSOS. Æschylus, I advise thee to be silent. ÆSCHYLUS. Am I to be silent ?'

NOTE 1. The subjunctive is often used after *οὐ μή* for the future indicative ; as *οὔτε γίγνεται, οὔτε γέγονεν, οὐδ' ἐοῖν μὴ γένηται*, 'it is not, it was not, it will never be ;' *οὐ μὴ πίθηται πρὸς βίαν δ' οὐκ ἂν λάβοις*, 'he will not be persuaded ; and you could not take him by force.'

In *prohibitions* the 2 person of the *aorist subjunctive* is used after *μή* and its compounds ; as *μηδὲν φοβηθῆς*, 'fear nothing ;' *μὴ ἀφῆτε*, 'do not let go.' The 3 person subj. is rarely found after *μή*. See also § 218. NOTE 1.

NOTE 2. In Homer the subjunctive is sometimes equivalent to the *future* indicative; e. g. (Il. VII, 197) οὐ γάρ τις με βίη διήται, 'for no one will terrify me by force;' (Odys. XII, 382-3) εἰ δέ μοι οὐ τίσουσιν βοῶν ἐπιεικέ' ἀμοιβήν, δ' ὕσσομαι εἰς Ἀΐδᾶο, καὶ ἐν νεκύεσσι φαείνω, 'and if they do not pay me a suitable price for the oxen, I shall go into Hades and shine to the dead.' Sometimes the subjunctive is accompanied by ἄν Homer. κέ or κέν, as εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, 'and if they do not give it, I will take it myself.'

§ 216. 1. The OPTATIVE is put after the particles ἵνα, ὅπως 'in order that,' ὥς, ὅτι 'that,' ὅφρα, μή 'lest,' ἐπειδὴ (sometimes ἐπειδάν), ἐπεὶ, ὅτε (sometimes ὅταν, ὁπόταν), πρὶν, ἕως, εἰ (sometimes ἂν Homeric εἴ κεν). Also after *relative* and *interrogative* pronouns, *pronominals*, and *adverbs*. The verb of the proposition with which the optative stands in connection regularly expresses time PAST. E. g.

Ἥλαζον ἐθέθ' ἵνα φοβηθείην ἐγώ, 'He was telling big stories that I might fear,' or, 'in order to scare me;'

Ἐπτακοσίους λογάδας τῶν ὀπλιτῶν ἐξέκριναν, ὅπως εἴησαν φύλακες, 'They selected seven hundred chosen soldiers, in order that they (the soldiers) might be guards;'

Ὅστις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροίτο σὺν πυρὶ κηλεῖω, τὸν Αἴας οὕτασσε, 'And whoever of the Trojans proceeded towards the hollow ships with fire, him Ajax pierced through;'

Ἦρώτα δὴ ἔπειτα, τίς εἴη, καὶ πόθεν ἔλθοι, 'Then he asked who he was, and whence he came.'

NOTE 1. Sometimes the particle ἄν (different from ἂν = ἔάν) accompanies these particles and pronouns. Thus the optative is sometimes found after ἵνα ἄν (Homeric ἵνα κεν), ὅπως ἄν, ὅφρα ἄν, ὥς ἄν, μή ἄν 'lest,' ὥς ἄν, ὅσος ἄν, &c.

NOTE 2. The optative very often depends on a proposition which contains a verb expressing *present* or *future* time. In this case the optative generally denotes *uncertainty* or *probability*. E. g. καλεσὼν τροφὸν Εὐρύκλειαν, ὅφρ' ἔπος εἴποιμι, 'call nurse Eurycleia, that I may say a word to her;'; λόγος μὲν ἐστ' ἀρχαῖος, ὥς οὐκ ἂν αἰῶν' ἐκμάθοι



βροτῶν πρὶν ἂν θάνοι τις, 'it is an old saying that one cannot (possibly) know human life before he dies.'

When the present is used for the aorist (§ 209. NOTE 1. (1)), it is regularly followed by the optative. E. g. πολλὸν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει, λάθρα πατὴρ, ἵν', εἴ ποτ' Ἰλίου τείχη πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου, 'and my father sent secretly much gold with me, in order that the surviving children might not be in want of the necessities of life, in case the walls of Troja should fall.' This is no exception to the rule that the optative depends on a verb denoting time past (§ 216.).

2. Particularly the optative is used when any thing that has been said or thought by another is *quoted*; but not in the words of the speaker. The action marked by the optative may refer to present, past, or future time. E. g.

Ἀπεκρίνατο, ὅτι μανθάνοιεν οἱ μανθάνοντες, ἃ οὐκ ἐπίσταντο, 'He answered that those, who learn, learn what they do not know;'

Εἶπον, ὅτι θαυμαστῶς σπουδάζοιμεν, 'I said that we were wonderfully in earnest;'

Ὑπειπούσης, ὅτι εἰς ἑσπέραν ἥξοιμι, 'Intimating that I should come in the evening;'

Ἦν δ' ἡ γὰρ, ὅτι ἐξ αὐτῶν καλόν τι ἀνακύψει τοῦτων ἐρωτημάτων, 'For I knew that something good would come out of these questions.'

NOTE 3. Sometimes *ὅτι* or *ὥς* is omitted; as (Æsch. Agam. 604-6) ταῦτ' ἀπαγγεῖλον πόσει . . . γυναῖκα πιστὴν δ' ἐν δόμοις εἶροισι, 'announce these things to my husband; . . . and that he will find his wife faithful in the house.'

*ὅτι* is also omitted when it has already been expressed; as πρῶτον μὲν πρὸς Παριανούς τινας ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάσσης ὁδόν. Σεύθης δὲ ἄρχων ἔσσειτο, 'and first he said to some Parians, that Medōkos was up twelve days' journey from the sea; and (that) Seuthes would be the leader.'

NOTE 4. Instead of the optative after *εἰ*, *ὅτι*, *ὥς*, the *indicative* is very often used. E. g. ἄλλως τε καὶ προειπόντων, ὅτι τὴν Ἑλλάδα ἐλευθεροῦσι, 'especially because they proclaimed that they liberated Greece,' where *ἐλευθεροῖεν* might have been used; ἔλεγεν ὅτι ἐλευθερός ἐστι, καὶ τὸ γένος εἴη Μιλήσιος, πέμψει δὲ αὐτὸν Πασίων, 'he said

that he *was* a freeman, and a Milesian by birth, and that Pasion *had sent* him,' where *ἔστι*, *εἴη*, and *πέμψειε*, are parallel to each other.

§ 217. 1. The optative is used in the expression of a wish (hence its name "*Ἐγκλισις Ἐνκτική*"). E. g.

*Σοὶ δὲ θεοὶ τόσα δοῖεν*, ὅσα φρεσὶ σῇσι μενοινᾷς, 'And may the gods give thee as many things as thou longest for;'  
*"Ἀνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσσειαν*, 'May they grant unto thee a husband, a home, and concord.'

Frequently the particles *εἰ*, *εἰ γάρ*, *εἴθε*, *ὥς*, are placed before this optative; as *εἰ γὰρ ἐγὼν Διὸς παῖς αἰγίοχοιο εἴην*, 'O that I were a son of ægis-bearing Zeus!'—Homer sometimes adds *κέν* (= *ἄν*) to these particles.

NOTE 1. If the wish refers to past time, the *aorist* of the *indicative* is used; as *εἴθε σ' ὑπ' Ἰλίου ἦν αἰεταλμῶν*, 'O that fate had put an end to thy life under the walls of Ilion!' *εἴθ' ἐξεκόπην*, 'O that I had been cut off!'

Frequently the aor. *ᾠφελον*, *ες*, *ε*, with an *infinitive*, follows the particles *εἴθε*, *εἰ γάρ*, *ὥς*. as *εἴθ' ᾠφελέν μοι κηδεμῶν ἢ ξυγγενῆς εἶναι τις*, ὅστις δὴ τοιαῦτ' ἐνουθέτει, 'O that I had a guardian or kinsman to give me such advice.'—Sometimes *ᾠφελον* and the infin. are not accompanied by any particle; as *ᾠφελε γάρ μηδεις ἄλλος Ἀριστογείτονι χαίρειν*, 'O that no other man had delighted in Aristogeiton!'—In later Greek *ᾠφελον*, *ᾠφеле*, are equivalent to *εἴθε*.

2. The optative (generally with the particle *ἄν* Homeric *κέ* or *κέν*), in an independent proposition, very often implies *uncertainty*, *doubt*, *possibility*, or *inclination*. E. g.

*Οὐκοῦν ἄν ἤδη τῶν θεᾷτων τις λέγοι*, 'Now some one of the spectators might (perhaps) say;'

*'Ἄλλ' οὐκ ἄν μαχέσαιοτο*, 'But she would (hardly) fight;'

*Τοῦτο δὲ κ' ἄν* (= *καὶ ἄν*) *παῖς γνολη*, 'Even a child might know this;'

*Γένοιτο δ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ*, 'Every thing may take place in time;'

*"Ἵσως οὖν εἴποιεν ἄν*, 'They might perhaps say;'

*'Ἡδέως ἄν οὖν αὐτῶν πύθοιμην*, 'Fain would I ask them.'

So when both the *protasis* and the *apodosis* have the optative, *εἴ τις ἔροιστό με, τί νομίζω μέγιστον εἶναι τῶν Ἐδα-*

γόρα πεπραγμένων, εἰς πολλὴν ἀπορίαν ἂν κατασταλῇν, 'should any one ask me, which of the deeds of Euagōras I consider greatest, I should find myself in great perplexity.'

NOTE. Frequently the *indicative* is used in the *protasis*, and the *optative* in the *apodosis*; as εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπάρων φαυλότερος ἂν εἴην, 'I should be more worthless than the slaves, if I did not know this.'—Also the *optative* is used in the *protasis* and the *indicative* in the *apodosis*; as οἱ ἄλλοι Θηβαῖοι, οὓς ἔδει τῆς νυκτὸς παραγενέσθαι πανστρατιᾷ, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, 'the other Thebans, who were to come in the night with the entire army, in case success should not attend those who had entered, came to their assistance.' See § 216. 1.

Also the *subjunctive* with εἰ or ἂν or ἥν is used in the *protasis* and the *optative* in the *apodosis*; as ἥν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς χλαίνας, πλευρῆτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ, 'for if the fullers furnish the needy with gowns, pleurisy will never afflict any of us.'

3. Very often however the *optative* with ἂν, in an independent proposition, supplies the place of the *indicative*. E. g.

Οὐκ ἂν μεθεῖμην τοῦ θρόνου, 'I will not give up the throne,' where μεθεῖμην is equivalent to μεθήσομαι.

Αὐτὸς μέντοι ἐψομαί τοι, καὶ οὐκ ἂν λειφθελῇν, 'I will however follow thee, and I will not be left behind,' where λειφθελῇν evidently follows ἐψομαι.

Frequently it stands for the *imperative*; in which case ἂν is frequently omitted; as εἰ δὲ μὴ, Χειρισσοφὸς μὲν ἡ γοῖτο, τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελοίσθην, 'and if not, let Cheirisophos take the lead, and let two of the oldest generals take charge of both wings,' where ἡγείσθω, ἐπιμελείσθων, would be less polite. So λέγοις ἂν, 'you may speak,' softer than λέγε 'speak thou.'

#### IMPERATIVE.

§ 218. The Greek imperative, like the English, is used to express a **COMMAND**, an exhortation, or an entreaty. E. g.

Φεύγε 'begone!' φευγέτω 'let him depart,' φεύγετε 'depart ye,' φευγέτωσαν 'let them depart.'



NOTE 1. In *prohibitions* the *present imperative* is used after μή ‘not;’ as μή λέγε ταῦτα, ‘say not these things;’ μήτε τις οὖν θέλεια θεός, μήτε τις ἄρσην περιάτω διακέρσαι ἐμὸν ἔπος, ‘let neither a goddess nor a god attempt to frustrate my designs.’—It has already been remarked (§ 215. NOTE 1) that the *aorist subjunctive* is regularly used after μή.

Sometimes μή is followed by the *aorist imperative*, particularly by the 3 person; as μή πρὶω, παῖ, δᾶδα, ‘boy, do not buy a torch;’ καὶ νῦν ἔασον, μηδέ σοι μελεῆσάτω, ‘and now let go, and care not.’

NOTE 2. The 2 person of the imperative is sometimes used for the 3 person; as χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις, ‘let every servant come hither; shoot, quick.’ This takes place when the speaker is in great hurry.

NOTE 3. The imperative in connection with a *relative* pronoun or adverb, is sometimes found in a dependent proposition after οἶσθα (from οἶδα ‘I know’); as οἶσθ’ οὖν ὃ δρᾶσον; ‘knowest thou what thou must now do?’ οἶσθ’ ὥς ποιήσον; ‘dost thou know what thou must do?’ So in the 3 person, οἶσθα νῦν ἃ μοι γενέσθω; ‘do you know what I desire to be done to me?’

#### INFINITIVE.

§ 219. The infinitive depends on a VERB OR ADJECTIVE. E. g.

Ἦμεῖς δὲ βούλεσθε γενέσθαι αὐτὸν σοφόν; ‘Do you wish him to become wise?’

Ἐγὼ οὖν μοι δοκῶ καὶ αὐτὸς πάλιν ὑφηγήσασθαι, ‘It seems to me that I have again to lead the way myself;’

Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομιζεις δυνήσεσθαι ποιῆσαι περὶ θεσθαί σοι; ‘Do you think that you will be able to make the Athenians together with your uncle follow your advice?’

Θυέστ’ Ἀγαμέμνονι λείπε φορῆναι, ‘Thyestes left it to Agamemnon to carry it;’

Ἀνάγκη σε πάντα ἐπιστάσθαι sc. ἐστὶ ‘You must of necessity know all things;’

Δεινὸς νομιζόμενος εἶναι λέγειν, ‘Being considered an eloquent speaker;’

Πνεσθαί τε ἡδιστὸς ἐστὶ, ‘And it is very pleasant to drink.’

For the *subject* of the infinitive, see § 158. See also § 161.

Verbs upon which the infinitive may depend; βούλομαι, δοκέω, δύναμαι, διανοέομαι, εἶωθα, διδάσκω, δίδωμι, ἐπιθυμέω, ἐθέλω, ἐπιτρέπω, κελεύω, ἐπιχειρέω, πειράζομαι, τολμάω, ἔχω ‘I am able, I can,’ μέλλω, παρέχω, προαιρέομαι, μανθάνω, νομίζω, δέομαι, λίσσομαι, ἱκετεύω, ὀρούω, παραινέω, πέμπω, παραγγέλλω, προσποιέομαι, προστάττω, ἀπαγορεύω, ἀπειπεῖν, ἐπιτρέπω, οἶμαι or οἶμαι, ὁμολογέομαι, συμβουλεύω, λέγω, λέγομαι, ἀγγέλλομαι, φημί, κατεργάζομαι, προσδοκέω, πέφυκα and ἐφῶν (from φῶν), παρασκευάζομαι, and several others. Adjectives: ἀδύνατος, δυνατός, δεινός, ἡδύς, ἱκανός, ἐπιτήδειος, ὀξύς, κακός, πιθανός, ῥάδιος, χαλεπός, ἄξιος, δίκαιος, and several others.

NOTE 1. Μέλλω *I intend, I am about to*, followed by the infinitive (present, aorist, or future) of a verb forms a periphrastic future; as μέλλει τιθέναι, ‘he is about to place;’ μέλλει γενέσθαι, ‘he is about to become;’ ἔμελλον ἄρα παύσεσθαι ἐν πόδι’ ὁμῶς τοῦ κοᾶξ, ‘at length I succeeded in putting a stop to your croaking.’ The infinitive is frequently omitted, when it can be easily supplied from the context; as (Aristoph. Plut. 1100–1102) εἶπ’ ἐμοί, σὺ τὴν θύραν ἔκοπτες οὕτως σφόδρα; . . . μὰ Δί’, ἀλλ’ ἔμελλον sc. κόπτειν, ‘tell me, was it you that knocked at the door so furiously? . . . not I, by Jove, I was going to though.’

NOTE 2. The pronominal adjectives ποῖος; τοιόσδε, οἷος or οἷός τε, and τηλικός, are sometimes followed by the infinitive; in which case they imply *capableness*; as ἀλλ’ οὐχ οἷός τ’ εἶμ’ ἀποσοβῆσαι τὸν γέλωτα, ‘but I cannot drive away my laughter;’ χήτεϊ τοιοῦτ’ ἀνδρὸς ἀμύνειν νηλεὲς ἦμαρ, ‘through the want of a husband able to keep off the cruel day.’

NOTE 3. It has already been remarked (§ 158. NOTE 3) that the omitted subject of the infinitive is frequently different from that of the proposition on which it depends. We remark now that this takes place chiefly after *adjectives*. E. g. παμφαῆς ἀστὴρ ἰδεῖν, ‘a star all bright to behold,’ where the subject of ἰδεῖν would be τινὰ, ‘any one;’ γυναικὸς κάλλος οὐ φανερὸν λέγειν, ‘a woman’s beauty not possible to describe;’ ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾶστοις ἐντυγχάνειν ἀρκούντως χοῳμένος; ‘he who is in want of things most difficult to find, or he

who is easily satisfied with things very easy to obtain?' ἀλγιστῇ δαμάσασθαι, 'extremely difficult to tame.' It is remarked that the infinitive thus used corresponds to the *accusative of limitation* (§ 167.). It is observed also that in this case the *passive* infinitive can be used; thus in Il. XXIII, 655, we find ἀλγιστῇ δαμάσασθαι, but in Il. X, 492-3, ἀλεγεινοὶ δαμῆμεναι (= δαμῆναι).

NOTE 4. In *narration* the infinitive very often seems to take the place of the *indicative*; in which case some part of φημί or λέγω 'I say,' may be supplied. E. g. (Herod. I, 86) τὸν μὲν δὴ ποιεῖεν ταῦτα, 'now he was doing these things,' equivalent to ὁ μὲν δὴ ἐποίει ταῦτα. (id. II, 121, 2) πλοῦτον δὲ τούτῳ τῷ βασιλεῖ γένεσθαι ἀργύρου μέγαν 'this king had amassed vast quantities of silver,' equivalent to πλοῦτος δὲ τούτῳ τῷ βασιλεῖ γένηετο ἀργύρου μέγας. So (id. III, 55) τιμᾶν δὲ ἔφη Σαμίους, διότι ταφῇναί οἱ τὸν πάππον δημοσῇ ὑπὸ Σαμίων εὔ, 'and he said he honored the Samians, because his grandfather was honorably buried by the Samians at the public expense,' equivalent to τιμᾶν δὲ ἔφη Σαμίους, διότι ἐτάφη οἱ ὁ πάππος δημοσῇ ὑπὸ Σαμίων εὔ. So (id. III, 108) πᾶσα ἂν ἡ γῆ ἐμπλάτο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοῦς, οἷόν τι κατὰ ἐχίδνας ἡπιστάμην γίνεσθαι, 'the whole earth would be filled with these serpents, if the same thing did not happen to them, which, as I understood, happens to vipers,' where ἐμπλάτο is in the *apodosis*, and γίνεσθαι in the *protasis*.

NOTE 5. The infinitive of verbs signifying *to go*, is in some instances omitted; as (Aristoph. Ran. 1279) ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι sc. ἔναι, 'for my part I wish to go to the bath;' (id. Av. 1) ὁρθὴν κελεύεις; 'do you command us to go straight a-head?' (Il. XIII, 135) οἱ δ' ἰθὺς φράνεον, 'and they were resolved to go forward.'

NOTE 6. The infinitive frequently stands for the 2 *person* of the *imperative*; in which case the subject, when expressed, is put in the *nominative*. E. g. (Odys. XI, 441) τῷ μήποτε σὺ γυναικὶ ἥπιος εἶναι, 'therefore, you must never be indulgent to your wife;' (Soph. El. 9) φάσκειν Μυκῆνας τὰς πολυχρούσους ὁρᾶν, 'believe that you see rich Mycænæ.' In such instances the imperative ἔθελε or θέλε (expressed in Il. I, 277, and II, 247) is usually supplied.



The infinitive stands also for the 3 *person* of the *imperative*; as *τεύχεα συλήσας φερέτω κολλας ἐπὶ νῆας, σῶμα δὲ οἴκαδ' ἐμὸν δόμειναι*, 'taking my arms let him carry them to the hollow ships, and let him give my body back to be carried home.' So (Il. III, 284-5) *εἰ δέ κ' Ἀλέξανδρον κτείνῃ Μενέλαιος, Τροῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι*, 'but if Menelæus kills Alexander, then the Trojans must restore Helen and all the property;' (Hes. Oper. 392) *γυμνὸν σπεῖρειν, γυμνὸν δὲ βοωτεῖν*, 'one must sow and plough naked,' Latinized (Virg. Geor. I, 299) *nudus ARA, SERE nudus*. In this case, the subject, if expressed, is put in the *accusative*.—The infinitive is thus used especially in commands and proclamations; as (Aristoph. Av. 447) *ἀκούετε λεῶ, τοὺς ὀπλίτας νυνμενὶ ἀνελομένους θῶπλα (= τὰ ὀπλα) ἀπιέναι πάλιν οἴκαδε*, 'attention! the heavy-armed soldiers must for the present take up their arms and go back home.' So id. Achar. 999.

Sometimes the infinitive is put for the 1 *person plural* of the *subjunctive* (§ 215. 1); as *νῦν μὲν ἐν τῇ Ἑλλάδι καταμεῖναι νῆας ἡμέων τε αὐτέων ἐπιμελεσθῆναι*, 'for the present remaining in Greece let us take care of ourselves,' &c., equivalent to *καταμείναντες . . . ἐπιμελεσθῶμεν*. In such cases *δεῖ* is commonly supplied.

Sometimes the infinitive expresses a *wish*; as *Ζεῦ πάτερ, ἢ Ἀἶαντα λαχεῖν, ἢ Τυδέος υἱόν*, 'Father Zeus, grant that the lot may fall upon Ajax, or upon the son of Tydeus.' In such cases it is customary to supply *δός* (expressed in Æsch. Choëph. 16).

§ 220. The infinitive is frequently put after the particles *ὥς* or *ὥστε* 'so that, so as;' especially when its connection with the preceding clause is not very obvious. E. g.

*Ἀλλ' αὐτόχειρες [ᾠκοδόμησαν], ὥστε θαυμάζειν ἐμέ,*  
'But they built it with their own hands; which made me wonder;'

*Κύπρις γὰρ ἠθέλ' ὥστε γίγνεσθαι τάδε,* 'For Cypris (Venus) wished that these things should take place;'

*Οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἑωυτῷ δοῦναι νέας,* 'He could not persuade the Chians to give him vessels.'

Also after *ἐφ' ᾧ* or *ἐφ' ᾧ* 'on condition that,' *ὅσον* or *ὅσῳ* (= *ὥστε*).

*Πρίν* or *πρίν* ἢ ‘before, before that,’ Lat. *prius*, *priusquam*, often stands before the infinitive; as *καὶ πρίν σε κοτύλας ἔκπιεν οἶνον δέκα, ὁ Πλούτος, ὃ δέσποιν’*, ἀνεστήκει βλέπων, ‘and before you could drink ten glasses of wine, Plutus, O mistress, rose with his sight restored.’

NOTE 1. Here belong the parenthetical phrases, ὥς ἔπος εἰπεῖν, ‘so to speak;’ ὥς ἐν πλείονι λόγῳ δηλώσαι, ‘to explain more fully;’ ὥς εἰκάζειν, ‘as one might suppose;’ ὥς δὲ συνελόντι εἰπεῖν sc. λόγῳ, ‘to be brief, to express it briefly.’—*Ὅσον* or *ὅσα* or *ὅτι* (from *ὅστις*) is also used for ὥς. as *ὅσον γ’ ἐμ’ εἰδέναί*, ‘as far as my knowledge extends;’ *ὅτι καὶ* εἰδέναί, ‘for aught I know.’

Frequently ὥς is omitted, in which case the infinitive apparently stands *absolutely*; e. g. οὐ πολλῶ λόγῳ εἰπεῖν, ‘to be brief, not to use many words;’ *καὶ ἐς τὸ ἀκριβὲς εἰπεῖν*, ‘strictly speaking.’ So *δοκεῖν ἐμοί*, ‘as it seems to me;’ *ὀλίγου δεῖν*, ‘almost;’ *μικροῦ δεῖν*, ‘nearly, almost;’ *πολλοῦ δεῖν*, ‘far from it.’—*Ἄεῖν* is sometimes omitted, especially with *ὀλίγου*, as *ὃ δὴ ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσιν*, ‘which almost all the bodily pleasures have.’

NOTE 2. The infinitive is frequently accompanied by the particle *ἄν*, in which case it has the force of the *indicative*, *subjunctive*, or *optative* with *ἄν* (§ 213. 2, § 214., § 217.) E. g. *καὶ τοῖς μὲν [δοκεῖν] αἰεὶ κινεῖσθαι τὰ πάντα, τοῖς δὲ οὐδὲν ἄν ποτε κινηθῆναι*, ‘some think that all things are always moving; others, that nothing COULD EVER BE MOVED;’ *ἐπὶ πολλῶν μὲν ἄν τις ἰδεῖν δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γενομένην τῇ πόλει*, ‘it seems to me that one MIGHT SEE on many occasions the good will of the gods manifested towards our city.’ But *οὐδὲν [δοκεῖν] ποτε κινηθῆναι. ἐπὶ πολλῶν μὲν τις ἰδεῖν δοκεῖ μοι*, would mean, *they think that nothing WAS EVER MOVED; it seems to me that he SAW on many occasions.* Compare § 222. NOTE 6.

§ 221. Frequently the infinitive has the force of a *neuter substantive*; in which case the *neuter* of the *article* (§ 141. 2) commonly precedes it. E. g.

*Κρεῖττόν ἐστι τὸ σωφρονεῖν τοῦ πολυπραγμονεῖν*, ‘To act discreetly is better than to meddle with other men’s business;’

Σ ἐ, πατρός οὕτω δαῖδον ἐξενωμένον, τὸ μὴ π υ θ έ σ θ α ι ποῦ  
'στίν, αἰσχύνην φέρει, 'Not to know where thy father is,  
who has so long been absent from home, brings dis-  
grace to you,' where τὸ σὲ π υ θ έ σ θ α ι is the subject of  
φέρει.

Σεμνυρόμεθα ἐπὶ τῷ βέλτιον γ ε γ ο ν έ ν α ι τῶν ἄλλων, 'We  
pride ourselves upon being of nobler descent than  
others;'

Διὰ τὸ ξένος εἶναι οὐκ ἂν οἶει ἀδικηθῆναι; 'Do you  
suppose that you will not be wronged, because you are  
a foreigner?'

See also § 159. 1.

NOTE 1. Frequently the preposition *ἐνεκα* is to be sup-  
plied; as μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦτα λέγειν,  
τ ο ὦ καταφανές γ ε ν έ σ θ α ι, 'lest you suppose that I do not  
argue in order that the thing may become evident.' Such  
genitives however should be referred to § 187. 1.

NOTE 2. The infinitive with or without the article τὸ  
(nominative?) is sometimes used in exclamations of surprise  
or indignation; e. g. (Aristoph. Nub. 268) τὸ δὲ μὴ κυνέην  
οἴκοθεν ἐλθ εἶν ἐμὲ τὸν κακοδαίμον' ἔχοντα, 'I, a wretch,  
have been foolish enough to come from home without a hel-  
met,' literally, 'that I miserable should come from home  
without a helmet.' In such instances *μοιρόν, ἡλιθιον, ἀνόητον,*  
*εὐηθές εστι*, may be supplied. Compare Virg. *Æn. I, 37-38,*  
*Mene incepto DESISTERE victam, nec POSSE Italia Teucro-*  
*rum avertere regem.*

NOTE 3. The infinitive εἶναι (from εἰμι 'I am') seems to  
be superfluous in some instances, particularly in connection  
with the adjective *ἐκών* 'willing;' e. g. (Herodot. VII, 104)  
ἐκών τε εἶναι οὐδ' ἂν μονομαχέοιμι, 'I should not fight  
even against a single man, if I had my way about it.' So  
the phrases τὸ τήμερον εἶναι, 'to-day;' τὸ νῦν εἶναι, 'now;'  
τὸ σύμπαν εἶναι, 'generally, on the whole.'

#### PARTICIPLE.

§ 222. 1. In general, the participle is equivalent to the  
indicative, subjunctive, or optative, preceded by a relative  
pronoun, or by a particle signifying *if, when, after, in or-*  
*der that, because, that.*



It has already been remarked (§ 140. NOTE 3) that the participle preceded by the article is equivalent to the finite verb and ἐκεῖνος ὅς, *he who*.

2. Particularly the participle after verbs signifying *to know, to hear, to see, to perceive, to show, to relate, to remember, to forget, to be ashamed, to rejoice*, and a few others, is equivalent to the *indicative* or *optative* preceded by the conjunction ὅτι. E. g.

Γνοὺς βαπτίζόμενον τὸ μειράκιον, ‘Perceiving that the stripling was totally confounded;’

Τοῦτο μέμνημαι σφὼ ἐπαγγελλόμενῳ, ‘I remember that you both profess this.’

Verbs belonging here : αἰσθάνομαι, αἰσχύνομαι, ἀκούω and compounds, γινώσκω and compounds, δεικνύμι and compounds, δηλώω (also δῆλός εἰμι), διαμνημονεύω, διασαφίζω, διαφέρειν, ἐνθυμέομαι, ἐπιλανθάνομαι, ἐπίσταμαι, εὐρίσκω, ἰδεῖν and compounds, κατηγορέω (= φαίνω), κλύω, μανθάνω, μέμνημαι, νοέω, οἶδα and compounds, ὁράω and compounds, πυνθάνομαι, φαίνω and compounds, χαίρω and compounds.

NOTE 1. The participle after σύννοια followed by the *dative* of the *reflexive pronoun*, is put either in the *dative*, or in the *case* with which σύννοια agrees ; as ἐμαυτῷ ξυνήδειν οὐδὲν ἐπιστάμενῳ, ‘I was conscious to myself that I knew nothing;’ πῶς οὖν ἐμαυτῷ τοῦτ’ ἐγὼ ξυνείσομαι, φεύγοντ’ ἀπολύσας ἄνδρα; ‘how shall I endure the thought that I let a defendent escape?’ The same is observed of συγγινώσκω, as συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι ὀρθῶς, ‘we are conscious of not having done right.’

3. Verbs signifying *to endure, not to endure, to overlook, to be contented with, to be satisfied, to cease*, are followed by the participle. E. g.

Τὸ δύνασθαι διψῶντα ἀνέχεσθαι, ‘To be able to endure thirst;’

Παῦσαι φληαγῶν, ‘Stop talking nonsense;’

Περίορᾶς οὕτω μ’ ὑπ’ ἀνδρῶν βαρβάρων χειροῦμενον; ‘Do you suffer me to be so roughly handled by barbarians?’

Verbs belonging here : ἀνέχομαι, καρτερέω, ὑπομένω, τλῆναι, κáμνω, ἄδην ἔχειν, ἐμπίπλασθαι and synonyms, ἀγαπάω ‘am

contented,' παύω and παύομαι, λήγω, ἐκλείπω, ἀπαλλάσσομαι, ἄρχω 'I begin,' and its compounds.

NOTE 2. The participle is often put after the verbs δια- γίγνομαι, διάγω, διατελέω, λανθάνω, τυγχάνω, φθάνω in which case the leading idea is contained in the participle. E. g. οὐδὲν ἄλλο ποιεῖν διαγεγένηται, 'he has been doing nothing else;' διὰ γουσι μανθάνοντες δικαιοσύνην, 'they pass their time in learning justice;' διατελοῦσι δικάζοντες, 'they are continually deciding cases;' ἐλληθα ἐμὰν τὸν σοφὸς ὢν, 'I did not know that I was wise;' τυγχάνομεν ἐπιθυμοῦντες ὥς βέλτιστον αὐτὸν γενέσθαι, 'we are desirous that he should become as good as possible;' φθάσει ἀναβὰς κατὰ τὸ Εὐρύηλον, πρὶν τοὺς Συρακουσίους παραγενέσθαι, 'he went up to Euryēlon before the Syracusians had arrived.' The same is observed of the verbs διαπρήσσω (Hom.), διανύω, θαμίζω.

NOTE 3. Ἔχω is frequently followed by a participle; in which case the verb from which the participle comes would have been sufficient; e. g. κρύψας' ἔχεις, = ἔκρυψας 'thou didst conceal;' εἶχε καταστρεψάμενος, = κατεστρέψατο 'he subjugated.'

The same is observed of οἴχομαι, as ὤχετο φεύγων, 'he escaped.' So the Homeric βῆ (= ἔβη); as βῆ φεύγων ἐπὶ πόντον, 'he fled to the sea.'

NOTE 4. The *future participle* is regularly put after verbs of *motion*, to express the object of the action of those verbs; as ἦλθε πρὸς τὸν Ἀγησιλάω ἀπασόμενος, 'he came to Agesilāus to bid him farewell;' καὶ σέ γε διδάξω ὄρμημαί, 'I am going to show you.'

The *present participle* is used when the time of the action marked by it is the same as that of the verb; as πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς, 'he sent me in order to bring these directions to thee.'

NOTE 5. The adverbs ἀπὸ τῆς ἀσπιδος 'as soon as,' ἔξαφνης, εὐθύς, 'as soon as,' μεταξὺ 'whilst,' ἅμα (with the dative), are frequently followed by the participle. E. g. μεταξὺ θύων, 'while he was sacrificing;' καὶ ἅμα καταλαβόντες προσεκέατό σφι, 'and as soon as they had overtaken them they pressed upon them;' ἅμα τῷ ἡρὶ εὐθύς ἀρχομένῳ, 'as soon as the spring commenced.'

NOTE 6. The participle with the particle *ἄν* has the force of the *indicative*, *subjunctive*, or *optative* (as the case may be) with *ἄν* (§ 213. 2, § 214., § 217.). E. g. ἐγὼ δὲ πρὸς ἅπαντα μὲν τὰ δίκαιως ἄν ῥηθέντα κατὰ τῆς πόλεως, οὐτ' ἄν δυναμὴν ἀντειπεῖν, οὐτ' ἄν ἐπιχειρήσαιμι τοῦτο ποιεῖν, 'for my part I neither could refute every charge that *might* justly be brought against the state, nor should attempt to do it,' where τὰ δίκαιως ἄν ῥηθέντα is equivalent to ἐκεῖνα ἃ δίκαιως ἄν ῥηθεῖη. But τὰ δίκαιως ῥηθέντα, 'those things which *were* justly said.' So ἀλλὰ ῥαδίως ἄν ἀφ' εἰς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρώς τι τούτων ἐποίησε, κτλ., 'but although he *might* have easily been acquitted by the judges, if he had done even a small part of those things,' &c. Compare § 220. NOTE 2.

## ADVERB.

§ 223. Adverbs limit the meaning of VERBS, PARTICIPLES, ADJECTIVES, and of other ADVERBS. E. g.

Δίκαιως ἄν ἐπετιμᾶτο, 'He would justly be censured;'

Καλῶς ποιῶν, 'Doing well;'

Ἐπιτήδειος πάνν, 'Very convenient;'

Πάνν καλῶς, 'Very well.'

§ 224. 1. The Greek has two simple *negative* particles, οὐ (before a vowel οὐκ or οὐχ, § 15. 2; οὐχ often becomes οὐχί) *no*, *not*, Lat. *non*, and μή *not*, Lat. *ne*. Their compounds are οὐδεῖς, οὐδέ, οὐτε, οὐτις, οὐδαμῶς, οὐδέποτε, οὐδέτερος, &c. μηδεῖς, μηδέ, μήτε, μήτις, μηδαμῶς, μηδέποτε, μηδέτερος, &c.

2. Οὐ expresses a *direct* and *independent* negation. E. g. ἀλλ' οὐχ οἶός τ' εἶμι, 'but I am *not* able;'; ἀλλ' οὐ σε κρύψω, 'but I will *not* conceal it from thee;'; οὐκ οἶδα, 'I do *not* know;'; τίνος αἱ βόες; ἢ ῥα Φιλώνδα; . . . Οὐκ, ἀλλ' Αἰγῶνος, 'whose cows are these? are they Philondas's? . . . *No*, they belong to Ægon.' So in *direct interrogations*, as οὐ παραμενεῖς; 'wilt thou *not* wait?' οὐκ ἠγόρευον; 'did *not* I say?' The same is observed of its compounds.

3. Μή regularly expresses a *dependent* negation. Consequently it is put after the particles *ἵνα*, *ὅπως*, *ὥστε*, *ὥς*, *ὅθρα*, *ἐάν*, *εἰ*, *ἐπὶ*, *ἐπειδάν*, and after all *relative* words, when they



do not refer to definite antecedents. E. g. οὐ κ' ἂν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, 'did he *not* believe that he would prove true, he would *not* be predicting;' εἰ ἂν δέ τις ἐξελαύνη τοὺς ἄρχοντας, καὶ μὴ δέχεται, 'if any one shall drive away the magistrates, and if he shall *not* receive them.'

4. *Μή* is used also in propositions containing a *wish*, an *entreaty*, or a *prohibition*. E. g. Πανσανίης δὲ κήρυγμα ποιησάμενος, μὴ δέ ν α ἄπτεσθαι τῆς λήτης, 'and Pausanias proclaiming that no one should touch the booty;' μὴ δῆτ' ἄπολις γενοίμαν, 'may I *not* become an outcast,' § 217.

It has already been remarked (§ 218. NOTE 1) that in *prohibitions* the *present imperative*, or the *aorist subjunctive* is used with *μή*.

5. *Μή* lest, after verbs implying *fear*, *anxiety*. It is followed by the *subjunctive* (§ 214.), *optative* (§ 216.), and sometimes by the *future indicative* (§ 213. NOTE 4).

6. *Μή* has also the force of an *interrogative* particle; as μὴ πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι; 'do you not suppose that we have gone through every thing necessary?' Here the person asked is commonly expected to say *no*. But οὐ πη δοκοῦμέν σοι; expects or presupposes the answer *yes*.

NOTE. The negative particles very often correspond to each other. The following are the negative formulas:

οὔτε — οὔτε, *neither* — *nor*.

οὐδέ — οὐδέ, *neither* — *nor*.

οὐ — οὔτε, *not* — *nor*.

οὔτοι — οὐδέ, οὔτοι — οὔτε, *neither* — *nor*.

οὐ — οὐδέ — οὔτε, *not* — *nor* — *nor*.

οὔτε — οὐ, *neither* — *nor*.

οὔτε — οὐδέ, *neither* — *nor even*.

οὔτε — οὐ — οὐδέ, *neither* — *nor* — *nor*.

οὔτε — τὲ οὐ, the same as οὔτε — οὔτε.

μήτε — μήτε, *neither* — *nor*, in prohibitions.

μηδὲ — μηδέ.

μήτε — μή.

μήτε — μηδέ.

The formulas οὐ — τέ, οὔτε — τέ (also τὲ οὐ — τέ), are equivalent to οὔτε — οὔτε, when both clauses have the same verb; as (Il. I, 603-4) οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ'

‘*Ἀπόλλων, Μουσῶν θ’*, αἱ ἀείδον, ‘neither of the harp of surpassing beauty, which Apollo had, nor of the Muses who were singing.’ But if the verb of the second clause is different from that of the first, the second member *τέ* of the formula has an affirmative meaning; ἅλλ’ οὐτε πρότερον ἡμεῖς ἤρξαμεν πόλεμον πρὸς ὑμᾶς· νῦν τ’ ἐθέλομεν σπονδὰς ποιῆσθαι, ‘we never began the war against you; we are very willing now to make a treaty,’ where the verb of the first clause is ἤρξαμεν, and that of the second ἐθέλομεν.—Instead of οὐτε — τέ, οὐτε — καί or οὐτε — δέ is found.

The first negative particle of the formula is sometimes omitted; as *Τρῳᾶς οὐθ’ Ἑλληνίς* for οὐτε *Τρῳᾶς οὐθ’ Ἑλληνίς*, ‘neither a Trojan nor a Grecian woman.’

§ 225. Two or more negatives, in Greek, strengthen the negation. E. g. *ὅταν μὴ φῆτε καλὸν εἶναι μὴ δὲ ν, μήτε ἀγαθὸν πρᾶγμα, μήτε λευκὸν, μὴ δ’ ἄλλο τῶν τοιούτων μὴ δὲ ν*, ‘when you say that nothing is either beautiful, or good, or white, or any thing of the kind.’

The double negative οὐ μή is put either with the *future indicative* (§ 213. NOTE 4), or with the *subjunctive* (§ 215. NOTE 1).

The double negative μὴ οὐ is commonly put with the *infinitive*; as οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, ‘I shall not object to saying.’

NOTE 1. Two negatives destroy each other in the formula οὐδεὶς ὅστις οὐ, ‘no one who does not;’ as οὐδὲν ὃ τι οὐκ ἠρώτα, ‘nothing which he did not ask;’ οὐδεὶς ὅστις οὐ τῶν παρόντων ὑπερεπήνεσε τὸν λόγον, ‘there was no one of those who were present who did not much praise the discourse.’ In this case both negatives belong to the same clause.

The case is different when the two negatives belong to two different verbs, as ἐνθ’ οὐκ ἂν βρόζοντα ἴδοις Ἀγαμέμνονα, οὐδ’ οὐκ ἐθέλοντα μάχεσθαι, ‘here you could not have seen Agamemnon sleeping, nor not willing to fight,’ where οὐδ’ belongs to ἴδοις, and the second οὐκ to ἐθέλοντα: or when μὴ *lest*, stands before οὐ.

NOTE 2. Verbs and expressions, which contain a negation, are often followed by the particle μὴ with the infinitive. Such verbs are ἀπαυδάω *prohibit, forbid*; ἀπαγορεύω *forbid*; ἀρνέομαι *deny*, and its compounds; ἐπέχω *restrain*; εἰργάζομαι *prevent*; ὑπόμαι *defend, deliver*; παύω *cause to stop*; ἀπέ-

χομαι *abstain*; ἀπιστέω *not believe*. E. g. τὸν τε νόμον ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι, ‘they showed him the law, and told him not to hold any conversation with the youth;’ ἐξέσθυσάμην βροτοὺς τοῦ μὴ διαδοῖσθέντας εἰς Ἅιδου μολεῖν, ‘I delivered the mortal race from being utterly destroyed and sent to Hades.’ So ἐξέσθυσέ μιν ὅς ἐστι μὴ δ’ ἰδεῖν με πώποτε, ‘he denies that he has ever even seen me.’

## PREPOSITION.

§ 226. 1. The following eighteen prepositions are called the *primitive prepositions*: ἀμφί, ἀνά, ἀντί, ἀπό (poetic ἀπα), διά (old δια), εἰς or ἐς, ἐν (Hom. ἐνί, εἰν, εἰνί), ἐκ before a vowel ἐξ, ἐπί, κατά (in some poetic compounds κατα, as καταιβάτης), μετά, παρά (poetic παρα), περί, πρό, πρὸς (old and Doric προτί, ποτί), σύν and ξύν, ὑπέρ (poetic ὑπείρ), ὑπό (poetic ὑπα). It has already been remarked (§ 135. 3) that the primitive prepositions are the only ones with which other words are compounded.

NOTE 1. (1). The prepositions ἀπό, ἐνί, ἐπί, κατά, μετά, παρά, περί, ὑπέρ, ὑπό, throw the accent on the penult, when they are placed *after* the nouns which they govern; as νεῶν ἀπο, = ἀπὸ νεῶν, ‘from the ships;’ μάχῃ ἐνί, = ἐνὶ μάχῃ, ‘in battle;’ ἔλος κάτω, = καθ’ ἔλος, ‘in the meadow;’ ἐχθρῶν ὑπέρ, = ὑπὲρ ἐχθρῶν, ‘for the enemies.’ This is called *anastrophe* (ἀναστροφή from ἀναστρέφω).

(2). Some of these throw the accent on the penult also when they stand for εἶμι compounded with themselves; e. g. ἐνί = ἐνεσσι &c., ἐπί = ἐπεσσι &c., πάρα = πάρεσσι &c. In this case the Attic dialect uses the Homeric ἐνί.

NOTE 2. In the early writers the preposition is often separated from the verb, with which it is compounded, by other words; as ἀπὸ μὲν ἔθανε ὁ στρατηγός, ‘the general died.’ This is called *tnesis* (τιμήσις from τέμνω).

Sometimes it is put after its verb; as ὥσε δ’ ἀπὸ ῥινόν, = ἀπῶσε δὲ ῥινόν, ‘pushed off the shield.’

When the same compound word is to be repeated several times, after the first time the preposition alone is often used; as καὶ κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα, ‘and they stoned his wife and children,’ for κατέλευσαν μὲν αὐτοῦ τὴν γυναῖκα, κατέλευσαν δὲ τὰ τέκνα.



2. The particles *ἀνευ*, *ἄτερ*, *ἄχρῃς* or *ἄχρῃ*, *ἐνεκα* or *ἐνεκεν* (Ionic *εἵνεκα* or *εἵνεκεν*), *μέχρῃς* or *μέχρῃ*, *ὥς* (= *εἰς*), particularly *ἀνευ*, *ἐνεκα*, and *ὥς*, very often have the force of prepositions.

§ 227. 1. The prepositions *ἀνευ*, *ἀντί*, *ἀπό*, *ἐνεκα*, *ἐκ*, *πρό*, are followed by the *genitive* (§ 194.). *Σύν*, and *ἐν*, by the *dative* (§ 203.). *Ἀνά*, *εἰς*, *ὥς*, by the *accusative*. (§ 172.).

The prepositions *διά*, *κατά*, *ὑπέρ*, are followed by the *genitive* or *accusative*.

*Ἀμφί*, *ἐπί*, *μετά*, *παρά*, *περί*, *πρός*, *ὑπό*, are followed by the *genitive*, *dative*, or *accusative*.

NOTE 1. A preposition without a case has the force of an *adverb*. E. g. (Eurip. Phœn. 619) *καὶ κατακτενῶ γε πρός*, ‘and in addition to this I will kill thee.’—In the old writers a preposition is often repeated, as (Herodot. II, 176) *ἐν δὲ καὶ ἐν Μέμφῃ* [*ἀνέθηκε*] *τὸν ὑπτιον κείμενον κολοσσόν*, ‘and in Memphis he consecrated the colossus which lies on the back.’ Also the preposition with which the verb is compounded is often repeated; as *ἄν* (= *ἀνά*) *δ’ Ὀδυσσεὺς πολέμητις ἀνίστατο*, ‘sagacious Odysseus also rose.’

2. A preposition in *composition* is often followed by the same case, as when it stands by itself. E. g. *ὑπερενεγκόντες τὰς ναῦς τὸν Ἰσθμόν*, ‘carrying the ships across the Isthmus;’ *ἐσθλὴ ἐμὲ* ‘it came into my mind.’

## CONJUNCTIONS AND OTHER PARTICLES.

§ 228. *Αἶ* (Doric) = *εἰ* *if*. It is used also by the epic writers, but only in *αἶ κε*, *αἶ γάρ*, *αἶθ* (= *εἴθ*).

*Ἄκᾱ* (Doric) compounded of *αἶ* and *κᾱ* (= *κέ*), = *ἐάν* *if*.

*Ἀλλά* *but*, Lat. *sed*; as *Ἀργεῖος ἄμαθής, ἀλλ’ Ἱερώνυμος σοφός*, ‘Argeios is ignorant, but Hieronymos is wise.’

*Ἄν*, a particle implying *uncertainty* and *indefiniteness*. It may accompany *all* the moods. See § 213—§ 222. Sometimes this particle is doubled; as (Eupol. apud Athen.) *οὐδ’ ἄν ἐἴλεσθ’ οὐδ’ ἄν οἰνόπτας πρὸ τοῦ*, ‘whom formerly you would not have appointed even inspectors of wine.’

*Ἄν* (not to be confounded with the preceding) = *ἐάν* *if*.

*Ἀρα* *therefore, consequently*, Lat. *ergô*.

<sup>τ</sup> Ἄρα (circumflexed), an *interrogative* particle; as ἅ ῥα τὸ ὁσίων, ὅτι ὁσίον ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσίον ἐστι; ‘is holiness loved by the gods, because it is holiness, or is it holiness because it is loved?’

<sup>α</sup> Ἀτε (ἅ τε) *in as much as*, Lat. *quippe*, *utpote*; as ἅ τ’ ὢν αὐτὸς πανοῦργος, ‘in as much as he (*quippe qui*) himself is a rogue.’

Αὐτάς (αὔτε ἄρα) and ἀτάς *but*. It is very often equivalent to ἀλλά or δέ.

Γᾶ (Doric) = γέ

Γάρ *for*, Lat. *enim*, never stands at the beginning of a proposition.

Γέ, a particle of *limitation*. It is frequently rendered at least.

Γοῦν (γέ οὔν) partakes of the nature of γέ and οὔν.

Δαί synonymous with δή.

Δέ *and*; *but*; *for*; as ἀπαγγελθέντος δὲ αὐτοῖς τούτου, ‘and when this was announced to them;’ ἐάν δὲ κρίνω; ‘but if I judge?’ εἰθ’ ὃ γ’ Ἀπόλλων, ἰατρός γ’ ὢν, ἰάσθω· μισθοφορεῖ δ’ ἐ, ‘then let Apollo, since he is a physician, cure them; for he is used to laboring for wages.’ See also μέν.

Δή *now*, *indeed*, *in truth*, *prithēe*, Lat. *tandem*. Its compounds are δήπου (δή που), δήπουθεν (δή ποῦ θεν), δήθεν (δή θεν), δήτα.

Ἐάν (εἰ ἄν) *if*. It is followed by the *subjunctive* (§ 214.) and sometimes by the *optative* (§ 216. 1).

*Ei if, whether*, Lat. *si*: followed by the *indicative* (§ 213.), *optative* (§ 216. 1), and sometimes by the *subjunctive* (§ 214.).

Ἐπάν or ἐπήν (ἐπεὶ ἄν) *when*, *after*, *as soon as*: with the *subjunctive* (§ 214.).

Ἐπεάν (Ionic) = ἐπάν.

Ἐπεὶ *since*, *in as much as*, *after*: with the *indicative* or *optative* (§ 216.), rarely with *subjunctive* (§ 214.).

Ἐπειδάν (ἐπειδὴ ἄν) = ἐπάν: followed by the *subjunctive*, and sometimes by the *optative*.

Ἐπειδή (ἐπεὶ δὴ) = ἐπεὶ.

Ἐπειή (poetic), = the preceding.

Ἐπήν see ἐπάν.

<sup>ς</sup> Ἢ *truly*, *certainly*. It is also an *interrogative* particle; as ἦ που καὶ σὺ συκοφάντρια ἦσθα; ‘was you too an informer?’ It is often followed by μήν, ποῦ, τοί, γάρ, δὴ.

"*H or, otherwise, or else*, Lat. *aut, vel*; as ἀγαπᾶν ἢ μῖσεῖν, 'to love or hate.' Formulas, ἢ . . . ἢ, *either . . . or*; πότερον or πότερα . . . ἢ, *whether . . . or*.

"*H than*, Lat. *quàm*, after *comparatives*; see § 186. A comparison between two qualities of the same object is expressed by means of two compar. adjectives or adverbs expressive of those qualities, with the conjunction ἢ between them; as μανικώτεροι ἢ ἀνδρειότεροι, 'more rash than brave'; ἐποήσα ταχύτερα ἢ σοφώτερα, 'I acted more quickly than wisely.'

'*Hé* (Hom. and Ionic) = ἢ *or*.

"*Hv* = ἔάν *if*.

'*Huèn* . . . ἢδέ (also ἰδέ) *both . . . and, as well . . . as*, compounded of ἢ *or*, and μέν, δέ. Used by the epic poets.

"*Htoi* (ἢ *or*, and *toi* = *soi*), commonly in the formula ἦτοι . . . ἢ, or ἦ . . . ἦτοι, *either . . . or*.—In Homer ἦτοι supplies the place of μέν, as ἦτοι ὅγ' ὧς εἰπὼν, = ὁ μέν ὧς εἰπὼν, 'he thus saying.' Sometimes μέν follows ἦτοι, as Il. I, 140.

Θήν, a particle of *confirmation*.

"*Iva that, in order that*, Lat. *ut*: followed by the *subjunctive* or *optative*; also by the *historical* tenses of the *indicative* (§ 213. NOTE 8). "Iva τι; *wherefore? why?*—As an adverb ἵνα = ποῦ; *where?* or ὅπου *where*.

Kā (Doric) = κέ or κέν.

Kai *and*, Lat. *et*. Formula, καί . . . καί, *both . . . and, as well . . . as*, Lat. *et . . . et*.—After adjectives and adverbs implying resemblance, union, approach (§ 195.), it may be rendered *as*; e. g. οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος, 'they have not acted in the same way as Homer,' or 'they and Homer have not acted in the same way.'—Sometimes it means *even, also*; e. g. καὶ δ' Ἀχιλεὺς τοῦτω γε μάχῃ ἐν κνιδιανείῳ ἐξῆς' ἀντιβολῆσαι, 'even Achilles is unwilling to meet him in men-ennobling battle.'

Κέ or κέν (Homeric) = ἄν (different from ἄν *if*).

Μέν is regularly followed by δέ as ἀντι μέν ἄριστον μαλάχης πτόρθους, ἀντι δέ μάζης φυλλεῖ' ἰσχῶν ῥαφανίδων, 'branches of mallows instead of bread, and poor leaves of radishes instead of barley cakes.' In general the formula μέν . . . δέ means *indeed . . . but, on the one hand . . . on the other*.

Μήν, a *strengthening* particle.

Μῶν (μή οὖν), an *interrogative* particle; as ἔστιν τις Ἀγάθων . . . μῶν ὁ μέλας; 'there is an Agathon . . . do you



mean that black fellow? Sometimes it is followed by μή or οὐν.

Νύ or νύν (short υ) is a weak νῦν now. Νύ is found only in Homer.

<sup>α</sup> Οὔως yet, still, Lat. *tamen*.

<sup>α</sup> Οπως in order that: with the *subjunctive*, *optative*, and *future indicative* (§ 213. NOTE 4). Not to be confounded with the adverb ὅπως as.

<sup>α</sup> Οταν (ὅτε ἄν) when: followed by the *subjunctive*, and sometimes by the *optative*.

<sup>α</sup> Οτι (ὅ and τι) that, because, Lat. *quòd*: followed by the *indicative* or *optative*.—<sup>α</sup>Οτι strengthens superlative adjectives or adverbs; as ὁ τι πιπλεῖστος χρόνος, ‘as much time as possible.’—<sup>α</sup>Οτι stands also before words *quoted without change*; as ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἶπε δ’ ὅτι εἰς καιρὸν ἦκεις, ‘he said no other word of salutation to him than this, You have come at the right season.’

Οὖν therefore, now.

Οὕνεκα (οὗ ἕνεκα) as a conjunction, since, because, = ὅτι.

<sup>α</sup> Οφα (poetic) that, as long as, till.

Πέρ very, quite, although.

<sup>α</sup> Ρά (Hom.) synonymous with ἄρα.

Τέ (enclitic) and, Lat. *que*. Formulas τέ — τέ, both ... and; τε καί (not separated); καί τε, or καί ... τε, is a little stronger than καί.

Τοί (Doric for σοί? compare § 197. NOTE 2) you see, you know; as τὸ συγγενές τοι δεινόν, ‘consanguinity, you know, is a strong thing.’

<sup>α</sup> Ως that, in order that: with the *indicative*, *subjunctive*, or *optative*. With the *infinitive* it means so that, so as, § 220.—It strengthens superlatives; as ὥς τάχιστα, ‘as quickly as possible.’

<sup>α</sup> Ωστε (ὥς τέ) so that, with the *indicative* and *infinitive* (§ 220.).

## INTERJECTIONS.

§ 229. Interjections are particles used in exclamations, and expressing some emotion of the mind. Here follows a list of Greek interjections.

<sup>τ</sup> *A* *ah!* of sorrow, and compassion.

<sup>α</sup> *A, â, ha! ha!* of laughter.

<sup>ρ</sup> *Απαπαί* or *άπαπαί*, of approbation.

<sup>ρ</sup> *Ατταλαττατά*, of joy.

<sup>ρ</sup> *Ατταπαττατά*, of sorrow.

<sup>ρ</sup> *Ατταταῖ* or *άταταί* and *άτταταιάξ*, of sorrow and disgust.

*Βαβαί* and *βαβαιάξ*, of astonishment: followed by the *genitive* (§ 187. NOTE 1).

<sup>ρ</sup> *E* sometimes *ê*, *ah!* of grief.

*Εἴα* *on! courage my lads!*  
Lat. *eja*: written also *εἴα*.

<sup>ρ</sup> *Ιατταταί* and *ιατταταιάξ*, of sorrow.

<sup>ρ</sup> *Ιαῦ* *ho!* in answer to a call.  
It is also = *ιοῦ* or *ιώ*.

<sup>ρ</sup> *Ιανοῖ* = *ιαῦ*.

<sup>ρ</sup> *Ιή*, of exultation and joy.

<sup>ρ</sup> *Ιοῦ*, of sorrow: followed by the *genitive* (§ 187. NOTE 1).

<sup>ρ</sup> *Ιώ*, of joy or grief: followed by the *vocative* (§ 204.).

*Μύ* or *μῦ*, of pain; made by breathing strongly through the nostrils.

<sup>ρ</sup> *Οά* *wo! alas!*

*Οὔαι* *wo! Lat. vœ!* followed by the *dative*. Not used by the classic writers.

*Παπαί* and *παπαιάξ*, of pain, sorrow, astonishment, joy.

*Πόπαξ* = the following.

*Πόποι* and *ὦ πόποι*, *O gods!* of complaint.

*Πύπαξ* or *πύππαξ*, of wonder, and admiration.

<sup>ρ</sup> *Υ ῥ*, expresses the sound made by a person smelling of any thing.

*Φεῦ* *alas!* followed by the *genitive* (§ 187. NOTE 1).

*Φῦ* = the preceding.

<sup>ρ</sup> *Ω* (with the acute accent), *O!* of wonder, surprise, grief: followed by the *nominative, genitive, or dative*.

<sup>τ</sup> *Ω* (circumflexed) *O!* with the *vocative* (§ 204.).

## IRREGULAR CONSTRUCTION.

§ 230. 1. Frequently a *nominative* stands without a verb. E. g. (Xen. Hier. VI, 6) ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἥτιους, τοῦτ' αὐτοὺς ἀνιᾷ, literally, 'as the athletes, when they become superior to inexperienced men, — this does not gladden them; but when they prove inferior to their opponents, — this grieves them,' where one might expect οἱ ἀθληταὶ . . . τοῦτ' εὐφραίνονται . . . τοῦτ' ἀνιῶνται. Sometimes the *nominative* seems to stand for the *genitive absolute* (§ 192.); as (Soph. Ant. 260) λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, 'hard words passed among them—watchman reproached watchman.'

2. If in the formula  $\delta \mu \epsilon \nu \dots \delta \delta \epsilon$  a *whole* is expressed, it is put either in the *genitive* (§ 177.), or in the same case as  $\delta \mu \epsilon \nu \dots \delta \delta \epsilon$ . E. g. (Il. XVI, 317–22) *Νεστοριδαι δ', δ μ ε ν οὔ τ' α σ' Ἀτύμνιον δξεί δουρι, Ἀντίλοχος... τοῦ δ' ἀντίθεος Θρασυμήδης ἐφθη ὀρεξάμενος, πρὶν οὐτάσαι*, 'the sons of Nestor, one, that is, Antilochos pierced Atymnios with the sharp spear... but godlike Thrasymēdes directed his spear against him before he struck.' So (Soph. Ant. 21–22) *οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων, τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει*; 'has not Creon given one of our brothers an honorable burial, and left the other unburied?'

NOTE. In Herodot. II, 116, *τὰς δὲ στήλας τὰς ἱστα*, stands for *αἱ δὲ στήλαι τὰς (= αἱ) ἱστα*. See § 149. 2.

3. Instead of the *nominative* the *accusative* is sometimes found. E. g. (Odys. I, 275) *μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι*, ἅψ ἔτω ἐς μέγαρον πατρός, 'as to thy mother, if she very much desires to be married, let her go back to her father's house;'; (Herod. V, 103) *καὶ γὰρ τὴν Καῦνον, πρότερον οὐ βουλομένην συμμαχεῖν, ὥς ἐνέπηρσαν τὰς Σάρδεις, τότε σφι καὶ αὖτ' ἡ προσεγένετο*, 'even Kaunos, which before would not join them, was added to them, as soon as they burned Sardēs.'

4. Instead of the *infinitive*, sometimes the *indicative* with *εἰ*, *ὥς* or *ὅτι* is used; in which case the subject-accusative stands alone. E. g. (Aristoph. Av. 1268–9) *δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει πάλιν*, 'it is a terrible thing, that the herald who was despatched to the mortals should not return;'; (ibid. 650–2) *ὥς ἐν Αἰσώπου λόγοις ἐστὶ λεγόμενον δὴ τι, τὴν ἁλώπεχ', ὥς φλαύρως ἐκοινώνησεν αἰετῷ ποτε*, 'that in the fables of Æsop something is said about the fox, that she was once scurvily treated by her partner the eagle.'

§ 231. Sometimes with two or more substantives only one verb is put which belongs only to one of them. E. g. (Æschyl. Prom. Vinc. 21–22) *ἵν' οὔτε φωνήν, οὔτε τοῦ μορφῇν βροτῶν ὅψει*, 'where thou wilt neither hear the voice, nor see the form of any mortal,' where *φωνήν* is properly speaking governed by *ἀκούσει*. This irregularity of construction is called *zeugma* (ζεύγμα).



§ 232. The Greeks were fond of connecting kindred words as closely as possible. This often occasions a confused arrangement of words. E. g. (Æschyl. Ag. 836) τοῖς τ' αὐτὸς αὐτοῦ πῆμασι βαρύνεται, 'he is oppressed by his own misfortunes.' So Odys. V, 155.

## PART IV.

# VERSIFICATION.

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### FEET.

§ 233. 1. Every Greek verse is divided into smaller portions called *feet*. Feet are either *simple* or *compound*. A simple foot consists of two or three syllables; a compound foot, of four.

#### *Simple feet of two syllables.*

*Spondee* (σπονδεῖος),... two long; as βῶλον.

*Pyrrhic* (πυρρῆιος),... two short; as μόνος.

*Trochee* or *Choree* (τροχαῖος or χορεῖος),... a long and a short; as μῆκος.

*Iambus* (ἰαμβος),... a short and a long; as μένω.

#### *Simple feet of three syllables.*

*Dactyl* (δάκτυλος),... a long and two short; as πίνομεν.

*Anapæst* (ἀνάπαιστος),... two short and a long; as νοεῶν.

*Tribrach* (τριβραχὺς),... three short; as θέλομεν.

*Molossus* (μολοσσός),... three long; as ἄνθρωποι.

*Amphibrach* (ἀμφιβραχὺς),... a short, a long, and a short; as νοητός.

*Amphimacer* or *Cretic* (ἀμφιμακρός or Κρητικός),... a long, a short, and a long; as Κρητῖκῶν.

*Bacchius* (βάκχειος),... a short and two long; as ἐδειπνεῖς.

*Antibacchius* (παλιμβάκχειος),... two long and a short; as ἀνθρώπε.

#### *Compound feet.*

*Dispondee* (δισπόνδειος),... a double spondee; as ἀμπισχνοῦνται.

*Proceleusmatic* (προκελευσματικός),... a double pyrrhic; as λεγόμενος.

*Ditrochee* (διτρόχαιος),... a double trochee; as συλλάβοντες.

*Diambus* (διαμβος),... a double iambus; as σοφώτατοι.

*Greater Ionic* (Ἰωνικός ἀπὸ μείζονος),... a spondee and a pyrrhic; as ποιητέον.

*Smaller Ionic* (Ἰωνικός ἀπ' ἐλάσσονος),... a pyrrhic and a spondee; as ἀπολωλώς.

*Choriambus* (χοριαμβος),... a choree and an iambus; as οιομένων.

*Antispast* (ἀντισπαστος),... an iambus and a trochee; as δίστημι.

*Epitritus I* (ἐπιτριτος α'),... an iambus and a spondee; as πάρελθόντων.

*Epitritus II* (ἐπιτριτος β'),... a trochee and a spondee; as ἐδλογῆσαι.

*Epitritus III* (ἐπιτριτος γ'),... a spondee and an iambus; as ἡγουμένων.

*Epitritus IV* (ἐπιτριτος δ'),... a spondee and a trochee; as ἀνθρώποις.

*Pæon I* (παίων α'),... a trochee and a pyrrhic; as Αὐτόμενες.

*Pæon II* (παίων β'),... an iambus and a pyrrhic; as ἀκούομεν.

*Pæon III* (παίων γ'),... a pyrrhic and a trochee; as τετράσσι.

*Pæon IV* (παίων δ'),... a pyrrhic and an iambus; as διαλόγων.

2. **ARSIS** is that part of a foot on which the *stress* (*ictus*, *beat*) of the voice falls. The rest of a foot is called **THESIS**. The arsis is on the long syllable of a foot. For example the arsis of an iambus or anapæst is on the last syllable; the arsis of a trochee or dactyl on the first.

**NOTE.** The arsis of a spondee (— —) is determined by the nature of the verse in which this foot is found: thus in trochaic or dactylic verse the arsis is on the first syllable, thus (— ' —); in iambic or anapæstic, on the last, thus (— ' —).

The tribrach (∪ ∪ ∪) has the arsis on the first syllable, when it is found in trochaic verse, thus (∪ ' ∪ ∪); on the second syllable, when it stands for an iambus, thus (∪ ∪ ' ∪).

The dactyl (— ∪ ∪) in anapæstic or iambic verse has the arsis on the second syllable, thus (— ∪ ' ∪).

The anapæst (∪ ∪ —) in trochaic verse has the arsis on the first syllable, thus (∪ ' ∪ —).



§ 234. 1. Verses are very often denominated from the foot which predominates in them. For example, the verse is called *dactylic*, when the dactyl (— ∪ ∪) predominates in it.

2. A complete verse is called *acatalectic* (ἀκαταληκτικός). A verse, of which the last foot is deficient, is called *catalectic* (καταληκτικός).

Particularly, a *trochaic*, *iambic*, or *anapæstic* verse is called *catalectic*, when it has an *odd* number of feet and a syllable: *hypercatalectic* (ὑπερκατάληκτος), when it has an *even* number of feet and a syllable: *brachycatalectic* (βραχυκατάληκτος), when it has only an *odd* number of feet. For examples see below.

3. The *trochaic*, *iambic*, and *anapæstic* verses, are measured by *dipodies* (διποδία from δις and ποῦς), that is, by *pairs* of feet. Thus an iambic verse of four feet is called *iambic dimeter*; of six, *iambic trimeter*; of eight, *iambic tetrameter*.

§ 235. CÆSURA is the separation, by the ending of a word, of syllables rhythmically or metrically connected. There are three kinds of cæsure:

1. *Cæsure of the FOOT*;
2. *Cæsure of the RHYTHM*;
3. *Cæsure of the VERSE*.

1. The *cæsure of the foot* occurs when a word ends before a foot is completed. E. g. ἤρω- | τησεν | πρωτῆ μιν | ἀν-  
τους, | ποτεροί- | ταις ναυ- | σὶ κρατου- | σιν, where the last syllable of the word ναυσὶ begins a foot. So Ἰλίου | ἐξᾶλᾶ- |  
παξε πο- | λιν, χη- | ρωσε δ' ἄ- | γνίας, where ἐξαλαπαξε, χηρωσε terminate in the middle of the foot.

2. The *cæsure of the rhythm* occurs when the arsis falls upon the *last syllable* of a word; by which means the arsis is separated from the thesis. This can take place only in feet which have the arsis on the first syllable. E. g. Ἄρες,  
'Α- | ρες βροτο- | λοιγε, μή- | αιφρονε, | τειχεσι- | πλητᾶ, where the arsis (ρες) of the second foot falls upon the last syllable of Ἄρες. This cæsure allows a short syllable to stand instead of a long one (§ 18. 2); as Τρωες | μιν κλαγ- | γη τ' ἐνο- | πη  
τ' ἴσαν | ὀρνι- | θες ὥς where the last syllable (θες) of ὀρνίθες is made long by arsis.

3. The *cæsura* of the verse is a pause in verse, so introduced as to aid the recital, and render the verse more melodious. It divides the verse into two parts.

In the dactylic *pentameter*, and in the *trochaic, iambic*, and *anapæstic tetrameter* its place is fixed. See below.

Other kinds of verse (as the *dactylic hexameter*) have more than one place for this *cæsura*.

§ 236. The *last syllable* of every verse is *common*, that is, it can be long or short without regard to the nature of the foot.

## TROCHAIC VERSE.

§ 237. The fundamental foot of the trochaic verse is the trochee (- ∪). The tribrach (∪ ∪ ∪) can stand in every place instead of the trochee. The spondee (- -) and the anapæst (∪ ∪ -) can stand in the *even* places (2, 4, 6, 8).

In *proper names*, the dactyl (- ∪ ∪) can stand in all the places, except the 4th and the 7th.

§ 238. The TROCHAIC MONOMETER consists of two feet. It is generally found among trochaic dimeters. E. g. (Aristoph. Pac. 580)

τηνδε | νυν̄.

§ 239. 1. The TROCHAIC DIMETER *acatalectic* consists of four feet, or two *dipodies*. E. g. (Aristoph. Pac. 571-74)

ἀλλ' ἄ- | νᾰμνη- | σθεντες, | ὦ 'νδρες,  
της δι- | αιτης- | της πᾰ- | λαιᾰς,  
ἦν πᾰ- | ρειχ' αὐ- | τη ποθ' | ὕμν,  
των τε | πᾰλᾰσῖ- | ων ἐ- | κεινων.

First with trembling hollow motion,  
Like a scarce awakened ocean,  
Then with stronger shock and louder,  
Till the rocks are crushed to powder.

2. The TROCHAIC DIMETER *catalectic* consists of three feet and a syllable. It is found among trochaic dimeters *acatalectic*. E. g. (Aristoph. Av. 1477-79)

τουτο | μεν γε | ἦρος | αἰει  
βλαστᾰ- | νει και | σῶκο- | φαντει.  
του δε | χειμω- | νος πᾰ | λῖν.

Could the stoutest overcome  
 Death's assault and baffle doom,  
 Hercules had both withstood,  
 Undiseased by Nessus' blood.

§ 240. The TROCHAIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure occurs at the end of the fourth foot. This cæsure is often neglected by the comedians, but very seldom by the tragedians. E. g. (Æschyl. Agam. 1650-51)

εἰᾶ | δὴ φῖ- | λοι λο- | χῖται, || τοῦργον | οὐχ ἔ- | κας το- | δε-  
 εἰᾶ | δὴ ξῖ- | φος προ- | κωπον || πας τις | εὐτρε- | πιζε- | τω.

Judges, jurymen, and pleaders, || ye whose soul is in your fee;  
 Ye who, in a three-pieced obol, || father, mother, brother see.

## IAMBIC VERSE.

§ 241. The fundamental foot of the iambic verse is the iambus (v -). The tribrach (v v v) can stand in every place instead of the iambus. The spondee (- -) or the dactyl (- v v) can stand in the *odd* places (1, 3, 5, 7).

The anapæst (v v -) can stand in all the places except the last. The tragedians admit an anapæst in an even place only when it is contained in a *proper name*.

§ 242. The IAMBIC MONOMETER consists of two feet. It is found chiefly in systems of iambic dimeters. E. g. (Aristoph. Eq. 455)

καὶ τοῖς | κολοῖς.

§ 243. 1. The IAMBIC DIMETER *acatalectic* consists of four feet. E. g. (Aristoph. Ach. 266-70)

ἐκτιφ | σ' ἔτει | προσει- | πον, ἐς  
 τον δὴ- | μον ἔλ- | θων ἄ- | σμενος,  
 σπονδας | ποιῇ- | σᾶμενος | ἔμαν-  
 τφ, προ- | γμᾶτων | τε, καὶ | μᾶχων,  
 καὶ Αἰ- | μᾶχων | ἀπαλ- | λᾶγεις.

Trust not for freedom to the Franks,  
 They have a king who buys and sells;  
 In native swords and native ranks,  
 The only hope of courage dwells.

2. The IAMBIC DIMETER *catalectic* consists of three feet and a syllable. It is found among iambic dimeters *acatalectic*. E. g. (ibid. 1036-42)



ἀνῆρ | ἀνευ- | ρηκεν | τι ταῖς  
 σπονδαῖ- | σιν ἢ | δὺ· κοῦκ | ἐοί-  
 κεν οὐ- | δένι με- | ταδω- | σειν.  
 καταχει | συ τῆς | χορδῆς | το μελι-  
 τας ση- | πιας | σταθευ- | ε.  
 ἤκου- | σας ὁρ- | θια- | σματων ;  
 ὀπτα- | τε τὰ γ- | χελεῖ- | α.

That Sylvia is excelling,  
 Upon this dull earth dwelling.

§ 244. 1. The IAMBIC TRIMETER *acatalectic* consists of six feet. It never has a tribrach (~~~) in the last place. Its verse-cæsure occurs after the second foot: sometimes after the third foot. Sometimes the verse-cæsure is entirely neglected. E. g. (Æschyl. Prom. Vinc. 1-6)

χθονος | μεν ἐς | τῆλου- | ρον || ἦ- | κομεν | πεδον,  
 Σκυθην | ἐς οἰ- | μον, || ἄβα- | τον εἰς | ἐρη- | μιαν.  
 Ἑφαι- | στε, || σοι | δε χρη | μελεῖν | ἐπι- | στολας,  
 ἄς σοι | πατηρ | ἐφει- | το, || τον- | δε προς | πετραις  
 ὕψη- | λοκρη- | μνοις || τον | λεωρ- | γον ὁχ- | μᾶσαι,  
 ἀδαμαν- | τῖνων | δεσμων | ἐν ᾧ- | ῥηκτοῖς | πεδαις.

2. The *scæzon* or *choliambus* (σκάζων or χολιαμβος, that is, *lame iambic*) is the iambic trimeter *acatalectic* with a spondee or trochee in the last place. E. g. (Æschrion apud Athen. VIII)

ἐγὼ Φιλαινίς, || ἦ 'πὶ βωτος ἀνθρώποις,  
 ἐνταῦθα γήρα || τῷ μακροῷ κεκοίμημαι.

. . . . .

Πολυκράτης δέ, || τὴν γονὴν Ἀθηναῖος,  
 λόγων τι παιπάλημα, || καὶ κακὴ γλῶσσα.

§ 245. The IAMBIC TETRAMETER *catalectic* consists of seven feet and a syllable. Its verse-cæsure is at the end of the fourth foot: but this cæsure is often neglected by the comedians. E. g. (Aristoph. Pl. 261-63)

οὐκουν | παλαι | δηπου | λεγω ; || συ δ' αὖ- | τος οὐκ | ἀκου- | εἰς,  
 ὁ δε- | σποτις | γαρ φη- | σιν ὅ- | μας ἢ | δεως | ἀπαν- | τας  
 ψυχρου | βιου | και δυ- | σκολου || ζησειν | ἀπαλ- | λαγεν | τας.

A captain bold of Halifax, || who lived in country quarters.

## DACTYLIC VERSE.

§ 246. The fundamental foot of the dactylic verse is the dactyl (- ∪ ∪). The spondee (- -) may stand for the dactyl.

§ 247. 1. The DACTYLIC DIMETER *acatalectic* consists of two dactyls. It is found among tetrameters. E. g. (Aristoph. Nub. 303)

μυστοδο- | κος δομος.

2. The DACTYLIC DIMETER *catalectic on two syllables* consists of a dactyl and a spondee or trochee. E. g. (Æschyl. Agam. 46, 74)

τησδ' ἀπο | χωρῶς.  
μιμνόμεν | ισχύν.

§ 248. 1. The DACTYLIC TRIMETER *catalectic on one syllable* consists of two feet and a syllable. E. g. (Æschyl. Supp. 841)

ἀλμυ- | εντα πο- | ρον,  
δεσποσι- | φ ξυν ὅ- | βρει.

2. The DACTYLIC TRIMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g. (Æschyl. Agam. 107, 118)

ἀλκαν | συμφυτος | αἶων.  
παμπρε- | πτοις ἐν ἐ- | δραιοι.

§ 249. 1. The DACTYLIC TETRAMETER *acatalectic* consists of four feet, the last of which is a dactyl, or (on account of the last syllable being common) a cretic (- ∪ -). E. g. (Aristoph. Av. 1746-7)

ὦ μεγα | χρῶσθον | ἀστερο- | πης φαιος,  
ὦ Διος | ἀμβροτιον | ἐγχος | πυρφορον.

2. The TETRAMETER *catalectic on one syllable* consists of three feet and a syllable. E. g. (Æschyl. Suppl. 541)

πολλα βρο- | των δια- | μειβομε- | να.

3. The TETRAMETER *catalectic on two syllables* consists of three feet and two syllables forming a spondee or trochee. E. g. (id. Agam. 112, 62, 69)

Θουριος | ὄρνις | Τευκριδ' ἐπ' | αἶαν.  
 Ζευς, πολυ- | ἄνορος | ἄμφι γυ- | ναικος.  
 οὐθ' ὑπο- | κλαιων, | οὐθ' ὑπο- | λειβων.

§ 250. 1. The DACTYLIC PENTAMETER *acatalectic* consists of five feet, the last of which is a dactyl. E. g. (Aristoph. Av. 1748)

ὦ χθονι- | αι βαρυ- | ἄχεες | ὀμβροφο- | ροι θ' ἄμα.

Such verses are very rare.

2. The DACTYLIC PENTAMETER *catalectic on one syllable* consists of four feet and a syllable. E. g. (Soph. Aj. 224)

των μεγα- | λων Δανα- | ων ὑπο- | κληζομε- | ναν.

3. The DACTYLIC PENTAMETER *catalectic on two syllables* consists of four feet and two syllables. E. g. (Æschyl. Agam. 123, 121)

Ἄτρει- | δας μαχι- | μους, ἐδα- | η λαγο- | δαιτᾶς.  
 αἰλινον | αἰλινον | εἶπε, τοδ' | εὐ νῦ- | κατω.

4. The ELEGIAC PENTAMETER consists of two trimeters catalectic on one syllable (§ 248. 1). The first hemistich almost always ends in a long syllable. The verse-cæsure occurs after the second foot. This kind of verse is customarily subjoined to the heroic hexameter. E. g. (Theogn. 147-8, 151-2)

βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἶκε ἱν,  
 ἢ πλου- | τειν, ἄδι- | κως || χρήματα | πᾶσαμε- | νος.  
 χρήματα μὲν δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν.  
 ἦδ' ἄρε- | τη ὀλι- | γοις || ἀνδρασι, | Κυρν,' ἐπε- | ται.

§ 251. 1. The DACTYLIC HEXAMETER *acatalectic* consists of six feet, the last of which is a dactyl. E. g. (Soph. Electr. 134)

ἀλλ' ὦ | παντοι- | ας φιλο- | τητος ἄ- | μειβομε- | ναι χαριν.

It is used by the tragedians in systems of tetrameters.

2. The DACTYLIC HEXAMETER (or *heroic hexameter*) *catalectic on two syllables*, consists of six feet, the last of which is a spondee or trochee. The *fifth* foot is commonly a dactyl. E. g. (Odys. 1-5)



ἀνδρα μοι | ἐννεπε, | μουσα, || πο- | λυτροπον, | ὅς μαλα | πολλα  
 πλάγχθη, ἐ- | πει Τροί- | ης || ἰε- | ρον πτολι- | εθρον ἐ- | περσεν.  
 πολλων | δ' ἀνθρω- | πων || ἰδεν | ἄστεα, | και νοον | ἐγρω.  
 πολλα δ' ὄγ' | ἐν πον- | τῳ || παθεν | ἄλγεα | ὃν κατα | θυμον,  
 ἄρνυμε- | νος ἦν | τε ψῦ- | χην || και | νοστιον ἐ- | ταιρων.

The predominant *verse-cæsura* is that in the middle of the *third foot*; either directly after the *arsis*, as

πλάγχθη, ἐπει Τροίης || ἱερὸν πτολιεθρον ἔπερσεν.

or in the middle of the *thesis* of a *dactyl*, as

Ἀητοῦς και Διὸς υἱὸς. || ὁ γὰρ βασιλῆϊ χολωθεῖς.

Sometimes the *verse-cæsura* occurs immediately after the *arsis* of the *fourth foot*. E. g.

ἀρνύμενος ἦν τε ψυχὴν, || και νόστιον ἐταίρων.

The *verse-cæsura* which occurs between the *fourth* and *sixth* feet is called the *bucolic cæsura*. E. g. (Theocrit. I, 12)

λῆϊς ποτὶ τᾶν νυμφᾶν, λῆϊς, αἰπόλε, || τῇδε καθίξας,  
 ὃς τὸ κάταντες τοῦτο γεώλοφον, || ᾗτε μυρῖκαι.

## ANAPÆSTIC VERSE.

§ 252. The fundamental foot of the anapæstic verse is the anapæst (˘˘-). The spondee (--), the dactyl (-˘˘), or the proceleusmatic (˘˘˘), may stand for the anapæst.

A dactyl very seldom precedes an anapæst in the same dipody.

§ 253. The ANAPÆSTIC MONOMETER consists of two feet. E. g. (Æschyl. Agam. 57, 83, 86)

γοον ὁ- | ξυβοᾶν.  
 συ δε, Τυν- | δαρεω.  
 τιнос ἄγ- | γελίας.

§ 254. 1. The ANAPÆSTIC DIMETER *acatalectic* consists of four feet, the last of which is either an anapæst, a spondee, or a trochee. The legitimate *verse-cæsura* is in the second

arsis : it is often made however in the short syllable immediately after the second arsis. E. g. (Eurip. Alc. 29 & seq.)

τι συ προς | μελαθροισ ; || τι συ τη- | δε πολεις,  
Φοιβ' ; ἀδι- | κεις αὐ, || τῆμας | ἐνεργων  
ἀφορι- | ζομενος || και κατα- | παυων.

Tabourgi, tabourgi, || thy larum afar  
Gives hope to the valiant || and promise of war.  
All the sons of the mountains || arise at the note,  
Chimariote, Illyrian, || and the dark Suliote.

2. The ANAPÆSTIC DIMETER *catalectic* (called also *paræmiacus*, *παροιμιακός*) consists of three feet and a syllable. It has no cæsure. (Æschyl. Pers. 7, 20)

εἶλετο | χωρας | ἐφορευ- | ειν.  
πολεμου | σῆφος | παρεχον- | τες.

NOTE. Anapæstic dimeters consisting wholly of *spondees* are not uncommon. E. g. (Eurip. Hec. 154 & seq.)

δειλατα δειλατου γήρωσ,  
δουλειας τᾶς οὐ τλᾷτᾶς,  
τᾶς οὐ φερτᾶς ὧ μοι μοι.

§ 255. The ANAPÆSTIC TETRAMETER *catalectic* (called also *Aristophanean*) consists of seven feet and a syllable. The verse-cæsure comes after the fourth foot; in some instances, after the short syllable immediately following the fourth foot. E. g. (Aristoph. Ach, 627 & seq.)

ἐξ οὐ | γε χοροισ- | σιν ἐφε- | στηκεν || τρυγικοις | ὁ διδα- | σκαλος  
ῆ- | μων,  
οὐπω | παρεβη | προς το θε- | ατρον || λεξων, | ὡς δε- | ξιος ἐ- | στυ-  
διαβαλ- | λομενος | δ' ὑπο των | ἐχθρων || ἐν Ἀθη- | ναιοις | ταχυ-  
βου- | λους,  
ὡς κω- | μωδαι | την πολιν | ῆμων, || και τον | δημον | καθυβρι- | ζει.

## CRETIC VERSE.

§ 256. The cretic verse, of which the fundamental foot is the cretic (- ˘ -), admits a first pæon (- ˘ ˘ ˘), and sometimes a fourth pæon (˘ ˘ ˘ -)

The cretic *dimeters*, *trimeters*, and *tetrameters* are the most common. E. g. (Æschyl. Suppl. 421 & seq.)

μηδ' ἰδης | μ' ἐξ ἐδοῶν dimeter  
 πολυθρων | ῥῦσια- | σθεισαν ὦ trimeter  
 πᾶν κρατος ἐ- | χων χθονος dimeter  
 γνωθι δ' ὕβριν | ἀνερων do.

The verse-cæsure of the tetrameter is after the second foot. E. g. (Simmias apud Heph.)

μᾶτερ ὦ πότνια, || κλυθι, νυμφᾶν ἀβροῶν.

NOTE. Sometimes the first foot of a cretic verse is preceded by a syllable (called *anacrusis*). E. g. (Aristoph. Pac. 1128)

ἡδομαι γ', ἡδομαι  
 κρᾶ- | νους ἀπηλλαγμένος,  
 τῦ- | ροῦ τε καὶ κρομμύων.

## CHORIAMBIC VERSE.

§ 257. 1. Some *choriambic dimeters acatalectic* consist of two choriambuses (— ∪ ∪ —). E. g. (Aristoph. Vesp. 526)

νῦν δὲ τὸν ἐκ | θήμετέρου.

Others consist of a choriambus and a diiambus (— ∪ — ∪ —), or the contrary. E. g. (id. Eq. 581 & seq.)

ὦ πολιοῦ- | γε Παλλὰς, ὦ  
 τῆς ἱερῶ- | τάτης ἀπᾶ-  
 σῶν πολέμῳ | τε, καὶ ποιη-  
 ταῖς, &c.

Others consist of a spondee or trochee, a choriambus and an iambus. E. g. (Soph. Ant. 341–2)

τοῦτο | καὶ πολιοῦ | πέραν  
 πόντου | χεῖμερῶ | νότῳ.

2. The *choriambic dimeter catalectic* consists of a choriambus and a bacchius (— — —), or of a spondee, a choriambus, and a syllable. E. g. (Aristoph. Eq. 555, 564)

μισθοφόροι | τριήρεις.  
 . . . . . Ἀθη-  
 ναίους | πρὸς τὸ παρε- | στώς.



## PÆONIC VERSE.

§ 258. The *pæonic tetrameter catalectic on three syllables* consists of three first pæons (— ∪ ∪ ∪), and a dactyl or cretic. The verse-cæsure occurs at the end of the second foot. E. g. (Aristoph. Vesp. 1275, & seq.)

ὦ μακάρι' | Ἀντόμενες, || ὥς σε μακα- | ρίζομεν.  
παῖδας ἐφύ- | τευσας ὅτι || χειροτεχνι- | κωτάτους.

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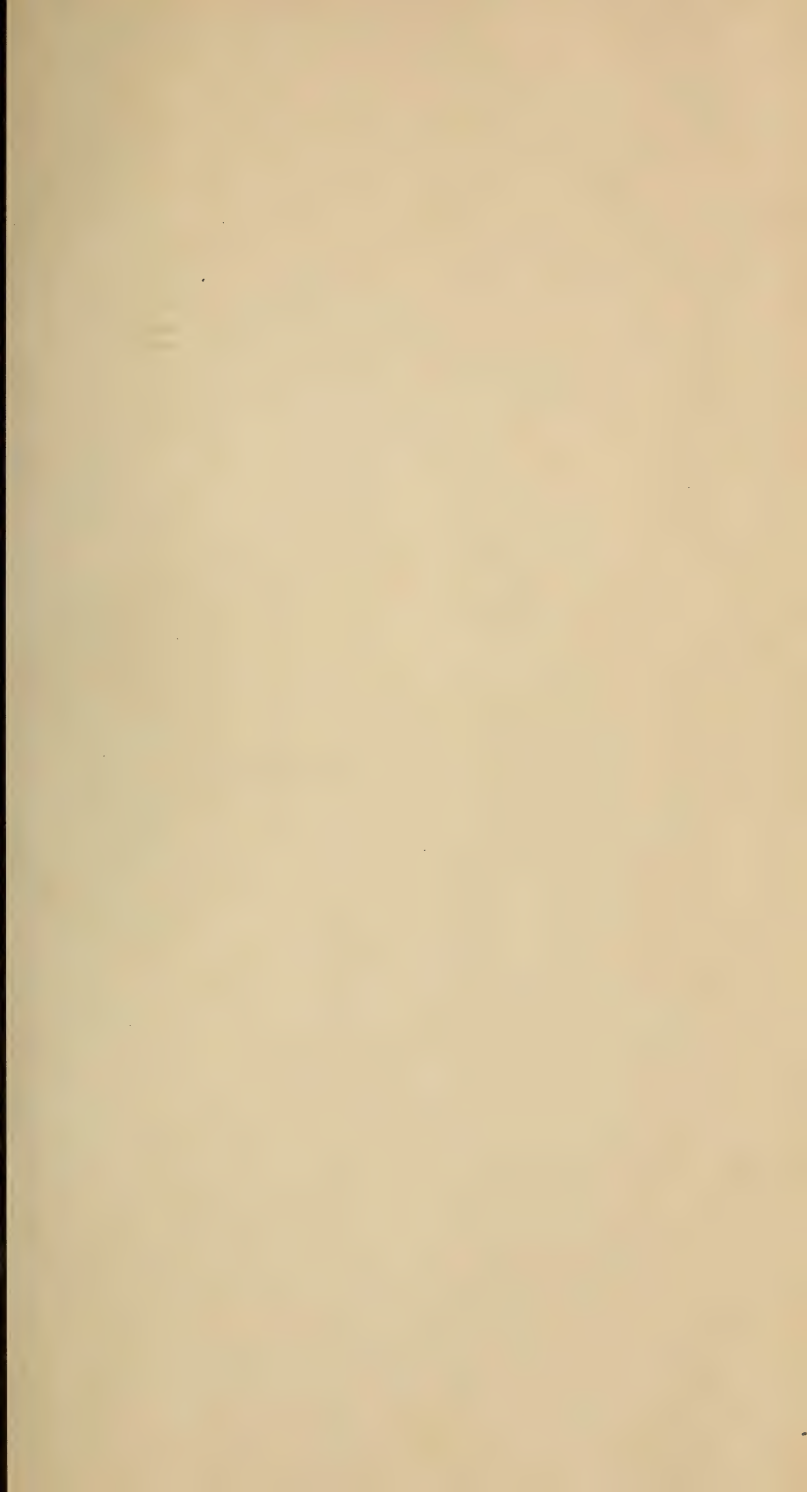
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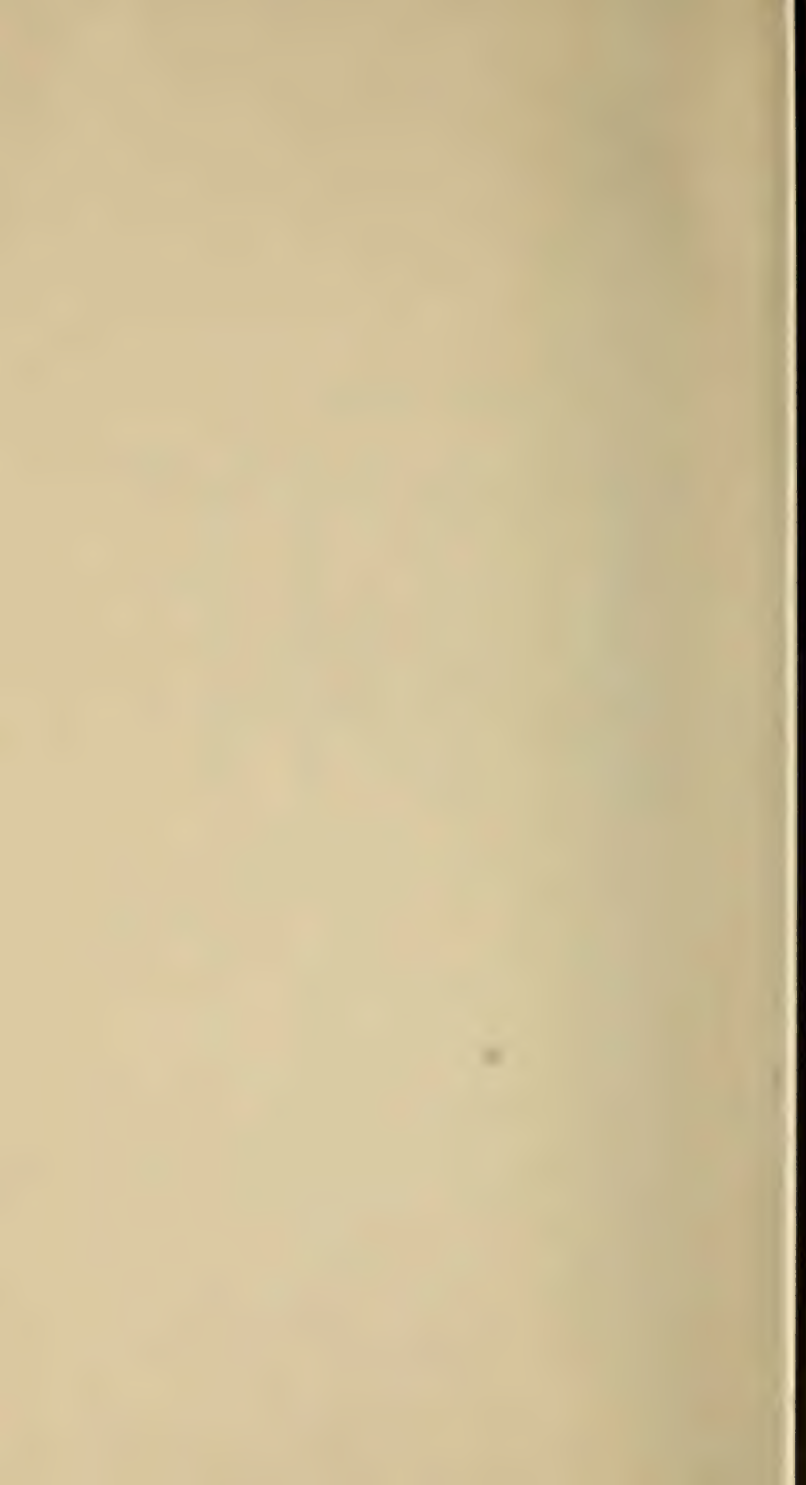
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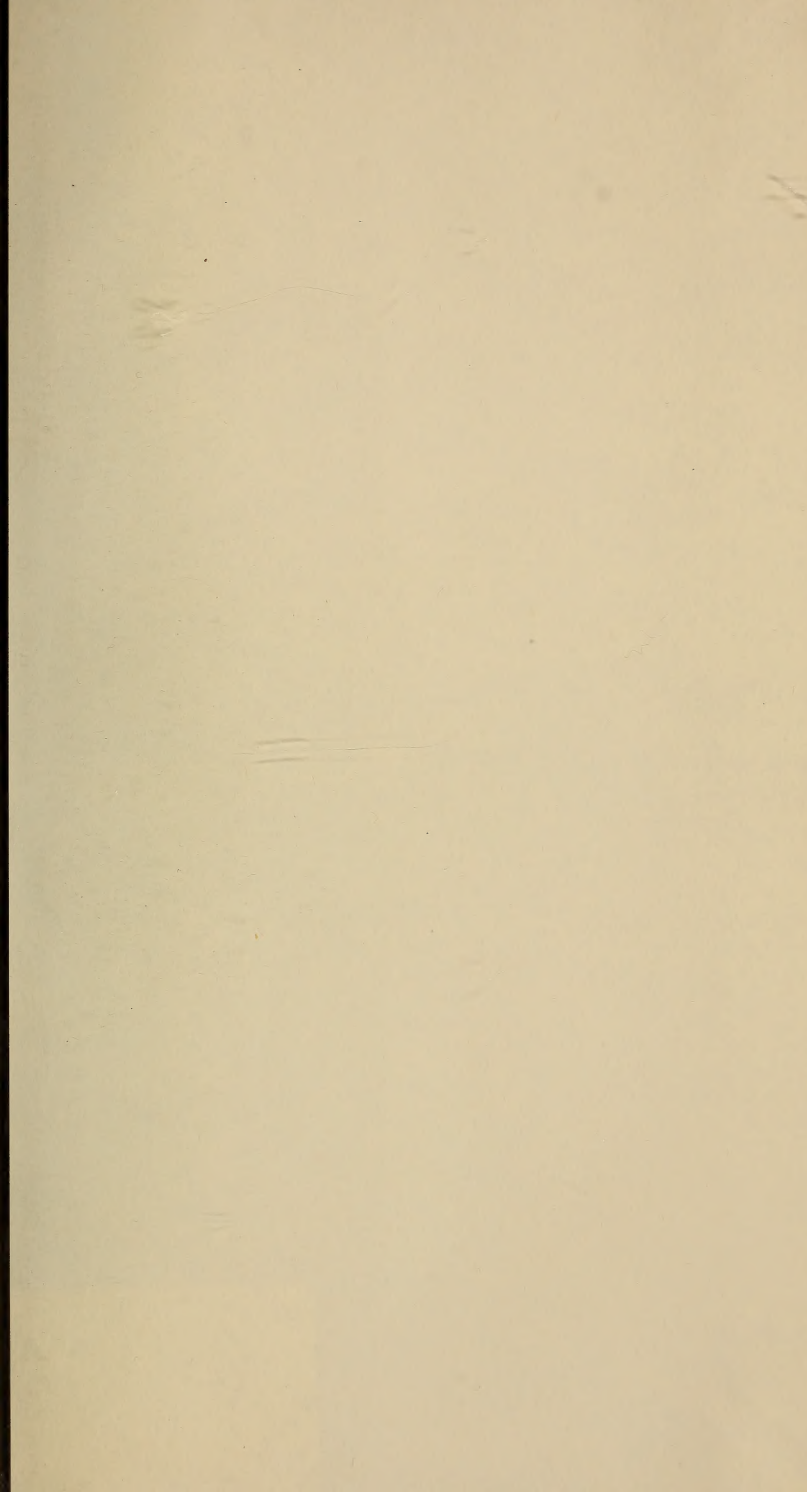
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"	"	"	7	"	κῆδ',	"	κῆδε'.
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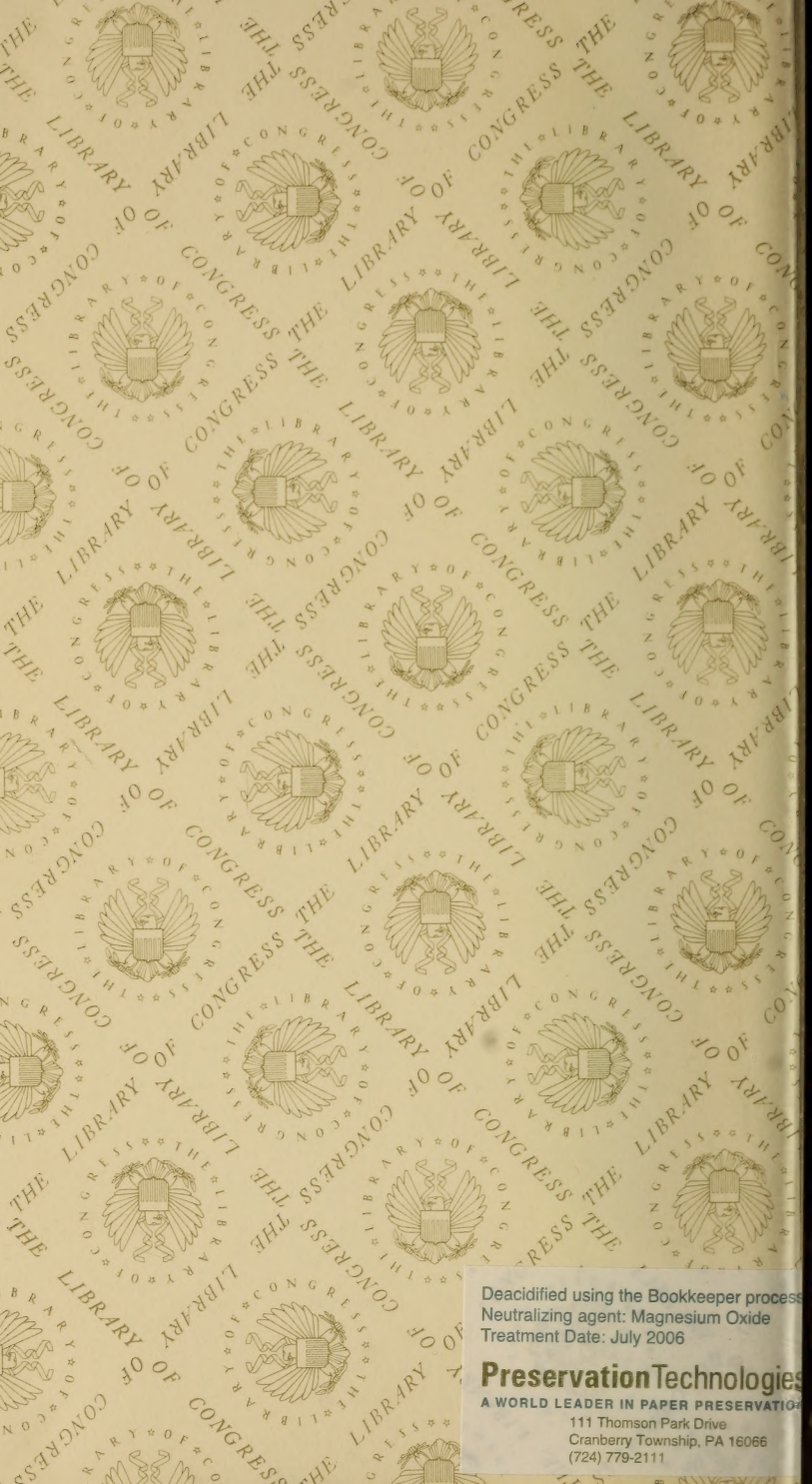










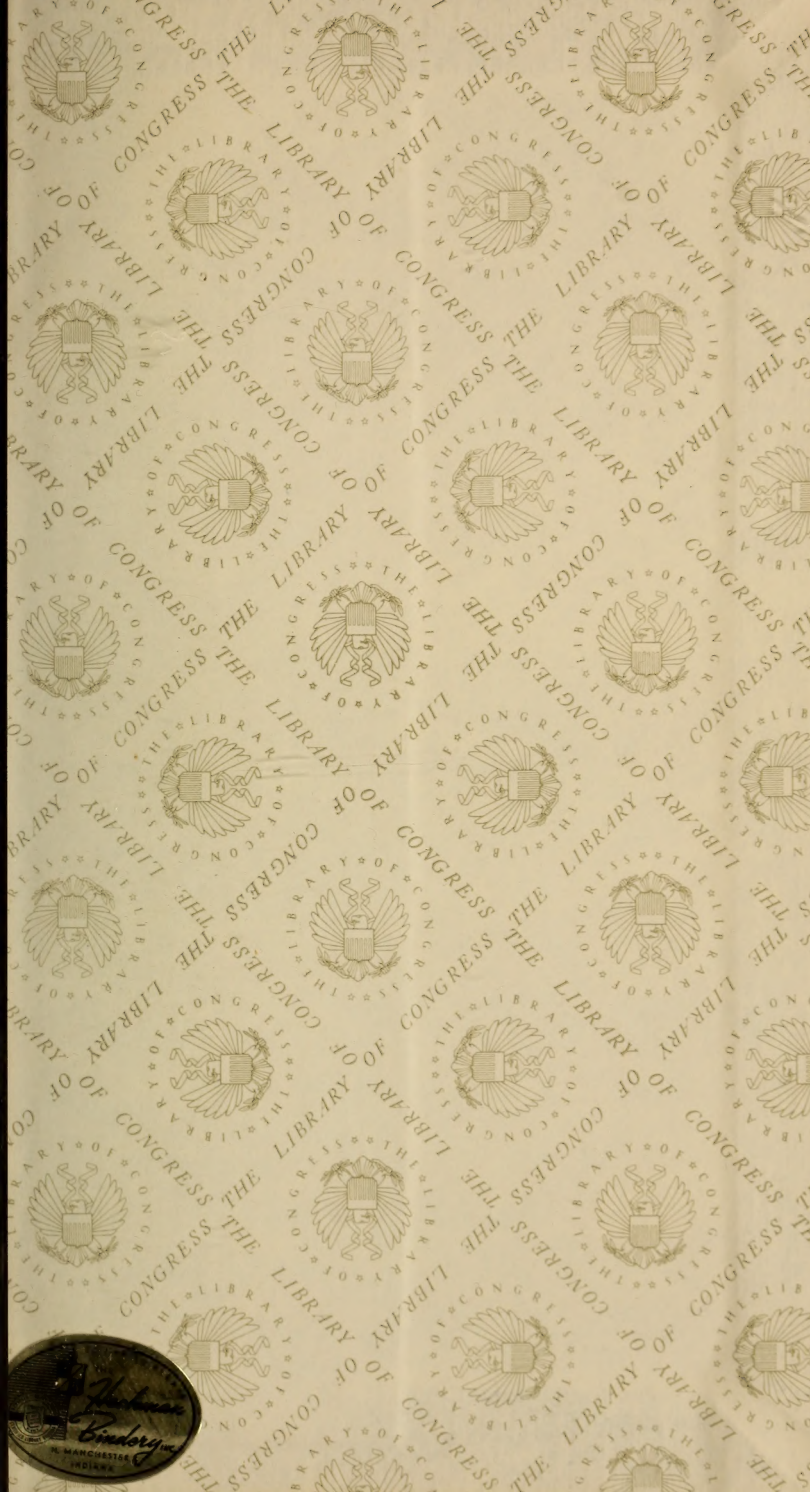


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